



This is a digital copy of a book that was preserved for generations on library shelves before it was carefully scanned by Google as part of a project to make the world's books discoverable online.

It has survived long enough for the copyright to expire and the book to enter the public domain. A public domain book is one that was never subject to copyright or whose legal copyright term has expired. Whether a book is in the public domain may vary country to country. Public domain books are our gateways to the past, representing a wealth of history, culture and knowledge that's often difficult to discover.

Marks, notations and other marginalia present in the original volume will appear in this file - a reminder of this book's long journey from the publisher to a library and finally to you.

Usage guidelines

Google is proud to partner with libraries to digitize public domain materials and make them widely accessible. Public domain books belong to the public and we are merely their custodians. Nevertheless, this work is expensive, so in order to keep providing this resource, we have taken steps to prevent abuse by commercial parties, including placing technical restrictions on automated querying.

We also ask that you:

- + *Make non-commercial use of the files* We designed Google Book Search for use by individuals, and we request that you use these files for personal, non-commercial purposes.
- + *Refrain from automated querying* Do not send automated queries of any sort to Google's system: If you are conducting research on machine translation, optical character recognition or other areas where access to a large amount of text is helpful, please contact us. We encourage the use of public domain materials for these purposes and may be able to help.
- + *Maintain attribution* The Google "watermark" you see on each file is essential for informing people about this project and helping them find additional materials through Google Book Search. Please do not remove it.
- + *Keep it legal* Whatever your use, remember that you are responsible for ensuring that what you are doing is legal. Do not assume that just because we believe a book is in the public domain for users in the United States, that the work is also in the public domain for users in other countries. Whether a book is still in copyright varies from country to country, and we can't offer guidance on whether any specific use of any specific book is allowed. Please do not assume that a book's appearance in Google Book Search means it can be used in any manner anywhere in the world. Copyright infringement liability can be quite severe.

About Google Book Search

Google's mission is to organize the world's information and to make it universally accessible and useful. Google Book Search helps readers discover the world's books while helping authors and publishers reach new audiences. You can search through the full text of this book on the web at <http://books.google.com/>

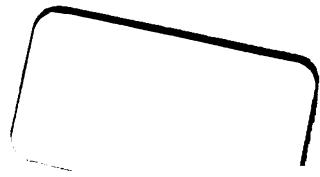
NYPL RESEARCH LIBRARIES



3 3433 06824481 7



|





OLD TRUTHS
AND
MODERN PROGRESS.

OLD TRUTHS

AND

MODERN PROGRESS.

6 i : 8

BY

ROBERT SLACK M.D. EDIN.

For mind is a kingdom to the man who gathereth his pleasure from Ideas.
Proverbial Philosophy.



LONDON :

HAMILTON, ADAMS, AND CO., PATERNOSTER ROW.

1856.

JOHN CHILDS AND SON, BUNGAY.

PREFACE.

WHAT do we live for? This momentous question might be answered in various ways, severally, more or less comprehensive and true, or shallow and false. We will answer it in its highest and most *immediate* sense—to secure happiness. To be rightly happy, is to be in harmony with all that is good and great.

Respecting the object of existence, then, which has to be found through scrupulous self-searching and rigid comparison, much variety of opinion exists. Almost in the same breath we may be told that it consists either in the attainment of power, or the acquisition of wealth, or that it is nothing more than the mere pleasure of living with a conservative or discretionary observance of daily enjoyments.

So perplexing an intermixture of sentiments is in itself corroborative of an important fact—that man is not happy. Moreover, it is certain that, unless he be constituted like the *ignis fatuus*—solely to deceive—this happiness is obtainable, since it is universally sought after, while the persuasion moulds the actions of all men, who assiduously labour, consciously or unconsciously, in accordance with their respective notions of what is requisite to procure it. Whether the

fruit of their toil shall be the acquisition of this *summum bonum*, we do not declare; we merely assert that the desire of a chief good is the spring of movement: and this remark applies with equal force to the learned and the unlearned, the scientific and the ignorant.

Such a state of matters teaches many lessons. The goal being common, demonstrates that man is within a system; and the fact of individuals running in opposite directions, and indulging the fancy of reaching the same termination, plainly manifests that humanity is in error and liable to deception.

If the above be granted, evidently, a true system of philosophy must have for its end the illustration of the way to this great desideratum of life. - Firstly, it may be needful to know what is meant by happiness. Happiness presupposes an internal state of mind in conformity with external circumstances; it implies progression. Once secured, it will be permanent; because the power enabling one to attain, will secure him in possession.

Now, this last observation may seem enigmatical; something is implied not immediately seen: and the propriety of discussing that which is involved, turns upon the question whether philosophy be limited to man. If the foregoing remarks be correct, there can be no limitation between itself and its object; all that intervenes must constitute its proper field, and its right be freely to discuss the nature of everything within that range. Hence, the most cursory inquiry into the condition and prospects of man suggests the question, whether in the universe any *will* superior to the human exist? In the created world, design speaks of intelligence and infinite wisdom; is it not therefore of primary importance to discover the will of a Being so powerful relative to ourselves? Is not the inference just, that He may have

much to do with the aspect of affairs, and that if He will that man shall be happy, it will come to pass ; and if not, as certainly the reverse will be the condition of the human races.

Founded on these remarks, we beg to submit to the reader's consideration a system of philosophy, and whilst demanding earnest attention for the matter, we request indulgence for the style. An almost universal error among philosophers has been, viewing man as an end rather than as the legitimate commencement of inquiry,—as isolated rather than as a link in a chain commencing from the Eternal and leading to eternity. Desirous of pledging ourselves to no set of opinions, we have mounted upwards from the apparently inextricable meshes in which human affairs are involved to their principles—convinced that *all things testify to the truth*. We live in a world of contrasts. Man himself is made up of necessities, and to satisfy their void is impelled to search for provision. By introspection he discovers the nature of the former, and by an examination of things *ab extra* he finds what their requirements demand. Conformity between these, assures him of fitness; but to know when the adaptation is complete, requires experimental acquaintance, that he may compare the satisfaction arising when agreement is perfect, with the misery that ensues when defective.

Such has been the mode of our inquiry.

One word of premonition. The way is long, and the path rugged. Let not the reader complain that he cannot see the end of our inquiries. As reasonable would it be for a person at the commencement of a long sea voyage to murmur at not beholding his destined haven. We can no more promise to expose the entire bearings of the following work in this Preface, or before the whole has been faithfully read, than

the sailing-master of a ship outward bound could undertake to reveal the accidents of the way, or gratify the curiosity of his passengers by a sight of the land whither they are bound, before the port of embarkation has been left, or the anchor weighed.

Leamington, Feb. 14th, 1856.

CONTENTS.

CHAPTER I.

Man the Highest Object of Study—Interest of the Study derived from the Diseased Nature of Society—The Body Corporate of Society likened to Man's Corporeal Frame—Method of undertaking the Study—Its End and the Remedy proposed page 1

CHAPTER II.

To secure Life is an Abstract Motive, urging the Anatomist and the Moralist to pursue their Inquiries—They have to note Relations—This they do by observing Actions, how Things do and do not work harmoniously—The Basis of Philosophy lies in Actions—Their Common Termination—Nature and Properties of Actions 16

CHAPTER III.

Human Actions are a Key to all the Phenomena of Philosophy and History—Their Relation to the System which confines their Course—The Root of all Actions is Faith—How Actions are brought about—An Objective and a Subjective World—Constituents of Actions 30

CHAPTER IV.

Mind and its Properties — Not a Light unto itself— Divine Existence shown from Man's Existence—Operation of Intelligent Principle—The Mind of Man Spiritual 41

CHAPTER V.

Community of the Origin of the Races of Man shown from the Spiritual Nature of Mind—Its Character or Moral Bias considered—Man not in his Original State but Fallen—The Effect on the Moral Aspect of our Nature 60

CHAPTER VI.

The Voluntary Principle in Man, a Property of Mind corresponding with its Power and Scope—It proceeds from, but does not precede, Mind—The Philosophy of Will, its Connexion with Conventionalisms, and Will-worship 75

CHAPTER VII.

Sensuous Properties of Mind—The Connexion existing between the Physical and the Moral—Feeling characterizes all the Passions—Their Influences and Testimony to a Divine Government page 85

CHAPTER VIII.

Objective Constituents of Actions—The Outward World considered in its Testimony and Relations to Man 102

CHAPTER IX.

The Fallacies and Promises of Society—Their Influences—Nature of Society—Her Avowed Object not secured—Ties of Society 126

CHAPTER X.

The Third Objective for Examination is Religion—Evidences of Truth—Essential Nature of Religion that of a Covenant—An Epitome of True Religion 140

CHAPTER XI.

General Considerations, which are a Light to the Past and a Key to the Future of this Work 159

CHAPTER XII.

The Phenomena of History are attributable to two Forces in Opposition—Man against God—God His own End, wherein is included all that He has made—Man endeavours to be his own End—The Means that it has pleased God to employ to bring Men into Reconciliation—Primary Consequences of the Fall manifested in Adam and his Immediate Descendants.—The First Trial of Man terminated by the Flood 180

CHAPTER XIII.

Self-trust—Effects of God's Judgments in History—The Twofold Division of Men recorded by the Bible—Influences proceeding from Natural Laws exemplified in the Egyptian Constitution—Division of Men into Classes 198

CHAPTER XIV.

The many Features of Idolatry explained and its Course illustrated—Man may apprehend Occasional Truths—All False Religions contain a Show of Truth which arises from this Power of Apprehension—General Doctrines of False Religious Systems—Degradation into which the Egyptians fell 212

CHAPTER XV.

Origin of Israel—The Character of Jacob and Moses, and their Influences on the Destinies of the Israelites — God reveals Himself to Moses—Effects of that Revelation on the Egyptians and on the Israelites—The Rescue of the Children of Israel, they are conducted into the Desert for Instruction—Overthrow of the Egyptians at the Red Sea page 231

CHAPTER XVI.

The Course of Israelitish Instruction—Their Failure in Apprehending their True Position and Acceptance of the Covenant of the Law 250

CHAPTER XVII.

The Offerings — Burnt Offering — Meat Offering — Peace Offering — Sin Offering—Trespass Offering 262

CHAPTER XVIII.

Contrast between the Sacrificial Services and the Requirements of the Law—Opposite Effects—Two Parties in Israel—Advantages possessed by the Israelites—Promises made to them and their Failure of Attainment 276

CHAPTER XIX.

“Times of the Gentiles”—General Remarks appertaining to the Commencement of their Period—Nebuchadnezzar’s Dream and its Interpretation—The Four Nations mentioned—Assyria and Persia considered in their Characteristic Features 288

CHAPTER XX.

The Reason why Jewish Privileges were not extended to the Gentile World—The Character of the Third Power illustrated — Mutiny at Opis—The Cause why the Greeks failed in attaining the Eminence in Physical Science of Modern Ages considered 306

CHAPTER XXI.

Character of the Roman Power and Commencement of the Christian Era—Relations of our Lord, as Mediator between God and Man, exhibited in some of their more Prominent Bearings—The Christian’s and the Church’s Union with their Great Head—Origin of Christian Discrepancies 321

CHAPTER XXII.

The Church of Christ a Corporate Body—Its Failure in preserving Unity of Testimony—The Withdrawal of its Corporate Privileges—Pretensions of the Church of Rome to an External Character of Unity considered—No External Unity among Christians—Diverse Forms of Discipline—Testimony of the World on this matter—Growth of Discrepancies in the Church—Prosperity of the Nominal Church—Period of Constantine *page* 339

CHAPTER XXIII.

Christianity of Constantine and the Roman World considered—The Survival of the Ancient Spirit of Rome over Defeat, and its present Existence as the Dominant Spirit of the World 359

CHAPTER XXIV.

The true Foundation of Mohammadanism disclosed—Nature of the Religion—Birth of Mohammad, and the Condition of his Countrymen—The adaptation of his Doctrines to the Arabs and the rest of the World 370

CHAPTER XXV.

The Secret of Mohammedan Progression must be sought in the Corruption of the Nominal Church—The Origin of the Wars of the Crusades—The Darkness following the Excitement occasioned by them disclosed the real Spirit of the Romish Church—The Character of the True Church and the Reformation, its Promises and Recession—The Reason—Origin of Modern Infidelity and the French Revolution—Modern Improvement, its Nature, Character, and Promises 391

CHAPTER XXVI.

Biblical Testimony relative to the Final History of Man—The Day of the Lord—Its Nature and Revelations in connexion with the Occurrences of the Period—Reign of Antichrist—The Last Days of the World Prosperous but Iniquitous—Concluding Remarks 414

OLD TRUTHS AND MODERN PROGRESS.

CHAPTER I.

MAN THE HIGHEST OBJECT OF STUDY—INTEREST OF THE STUDY DERIVED FROM THE DISEASED NATURE OF SOCIETY—THE BODY CORPORATE OF SOCIETY LIKENED TO MAN'S CORPOREAL FRAME—METHOD OF UNDERTAKING THE STUDY—ITS END AND THE REMEDY PROPOSED.

THE highest object in study is to learn to know ourselves and fellow-men. It is the highest study man's intellect can pursue, and one that all men ought to master, since there is none to which weightier interests are attached.

In proportion, however, to its imperativeness, is the neglect with which it is treated. Seemingly it is the easiest of all studies, owing to that kind of familiar acquaintance a man holds with himself; but nothing can be more false than this sort of friendship,—more prejudicial than these easy terms. It is like intercourse with a bad man, who considers himself good enough, because ignorant of what goodness is experimentally and really: we are content, therefore we do not inquire; we have no

experience, therefore we are satisfied. This self-deception is a serious evil, and the notion that the study is easy, a capital error. If we inquire what the knowledge involves, we shall see that it is indefinite in extent and difficult of apprehension.

To know man is to know his wants. To know his wants, without knowing whence they may be supplied, would be worse than useless! We must know all about him, the being as well as the circumstances wherein he lives. He must be a bold man who would consider such knowledge easy of attainment. The “scire te ipsum” admits of no inaccuracies; inaccurate information may be more fatal than ignorance. In a world illimitable in the extent and variety of its resources, this study implies an acquaintance with the necessities of our nature and the sources of their supply; when these meet the result is *Progression*. To know what man is, and to know what he ought to be, is to understand the causes of *Retrogression*. To know on what the *former* depends, is to understand the causes, by *defect*, of the latter. To know man, then, is to be able to illustrate either the sources of advancement or the antecedents of fall and decline; for man never pauses in his career.

Disease invites the anatomist to investigate the structure and uses of the various parts of the human body and the functions of its organs; that, knowing these when sound and healthy, he may have the rational hope of aiding in their restoration when diseased or disturbed in action. *Disease* is the object of his inquiries.

This furnishes figuratively an epitome of the moral dissection which lies before us. Differences in the human race constitute the subject; and the ulterior purpose ever in view is the *restoration of healthy action*. Not from that which is of itself unsound. The parallel between the body corporate of society and the corporeal frame of the individual is perfect; both possess properties of resistance to decay; and, in either, decay having originated, in part or in whole of a member, can never issue in soundness; its progress may be arrested, at some times more speedily than at others, by innate powers of resistance, by the establishment of new action, or the formation of new parts; but health is restored only by throwing off that which is corrupt. This reëstablishment can only be temporary, because both bodies, the individual and the corporate, are mortal, and consequently approaching final dissolution. Society, indeed, lives and endures as long as time, for she is constantly invigorated by the introduction of new members, and is held together by a recognition of the same principles recognised in successive ages. To disease and vicissitude, however, she is subject as frequently as any of her members, and equally requires the aid of a physician. Perhaps it is not too much to say, both have two destinies, the one mortal, the other immortal; and in both, inherently, exist seeds of disease and decay, whose existence is a part of the natural human condition that need not be proved here as being so keenly felt.

How is healthy action to be brought about?

This question is *the one* of our entire study, the outlines of which we are desirous of placing before the reader. A man begins the study of disease by anatomy,—a study very different from that of disease. By *dissecting* he acquires a knowledge of parts, structure, functions, and organs, of *one* body subject to disease. This, evidently, is not the direct way. Supposing there were an infallible revelation of all diseases, we should consult it at once ; learning nature's laws immediately, without labouring to discover them, involving ourselves, even when on the right path, in perplexity, obscurity, and doubt. Left to our own skill and resources, however, it is the only method. It is from want of a clearly defined purpose that human endeavours usually fail.

A man may at once search into the nature of light, or regard in the first instance what it reveals ; —into the source of light, or into the landscapes it discloses. The former is the direct way ; but there are minds of powerful preconceptions, who, until they have seen and felt what is made visible, would deny the invisible source. We cannot see light, we can but behold what it reveals. Now, although there is but one direct way, it is not the only way. Truth is more benignant than man ; forcing his inward conviction in spite of all the resistance he can bring to bear in opposition, and entering his soul as it were by every pore of his body.

Truth is universal, and sheds a light before which darkness disperses. We may regard the sun and receive the full blaze of sunshine in upon our brain ; we may look down and perceive it in an opposite

direction in the liquid bosom of a lake. But truth is valuable from what it tells us, as light is precious from what it reveals ; our enchanted gaze turns to every object in the wide domains of nature. One man elevates his eyes directly towards the full blaze of light, whilst another wanders amidst flowery meadows long ere he turns his attention upwards, or thinks of the precious flood of light which colours every object, inspires health and life, warms and vivifies, is essential to growth, and is the very fountain of life and change, transformation and renewal, in the world we inhabit. So truth is more benignant than man, and, whichever way regarded, conducts us higher.

Nor must we blame the man who takes his first earnest lessons from reflected sunbeams. Let him, in the depths he is regarding, the liquid bosom of the lake whereinto he is gazing, behold the azure blue of the concave above. How true the reflection ! Deepest down as it were lies the sun ; he raises his eyes aslant the glittering surface, and perceives a breadth of sky and clouds forming the sides and base of a concave, profound as the one overhead is high ; he elevates them more, and further removed beholds the summits of mountains turned downwards ; he traces their verdant sides ; the woods which fringe their base, the brooks, the cots, the dells, the pebbly beach, the real beach, barely distinguishable from its mirrored image—the dells, the cots, the brooks, the fringing woods, all pointing upwards, the mountains' verdant sides, their

hoary tops piercing the skies, the fleecy clouds, the azure blue, the sun itself!

After some such method do some men arrive at truth, as was sung long ago by Empedocles, “It pervades all things, and is extended throughout the vast ether, and through infinite light and space.”¹

Διὰ τὸ ευρυμεδόντος
Αἰθέρος ἡγεκεώς τέταρται, διὰ τὸ ἀπλεγούν αὐγῆς.

Now the present condition and prospects of man testify as clearly unto his present relations as truth itself can, *à priori*, testify to them. He is a living conscious centre, whereunto all the things whereby he is surrounded converge, as he in turn radiates to all around. His intellectual nature may not inappropriately be regarded as an epitome of all known laws of mind; his material organism an epitome of all known laws of matter. From these you cannot separate him; consequently, the study of man embraces all things in relationship to him: relations to God; relations to his fellow-men; relations to the universe in which he moves and has his being. You cannot consider him apart from these, because he has been moulded into what he now is by circumstances proceeding from them. His present condition and prospects depend as much from them as from the individual energy which controls or forms others. To know ourselves, then, we must learn the things that have made us what we are; for mind, intellectually and morally, derives its pecu-

¹ Cudworth's Int. System, vol. iii. p. 37.

liar bias as much or more from its relations than from its original character.

The mind of man, so to speak, is modified, and unless we understand something about its modifications, and what it is that modifies, we must fail in our study. The mode in which we reason is derived from mind being placed in proximity with the material order and arrangement of things in the universe. These presented in all their completeness to our senses, we proceed from things as they are to their reasons; in other words, the order in which we reason is from effects to causes. This mode we may presume to be the converse of that mighty Being who contains within himself the principles of all things. In the mind of man there is nothing so independent or so isolated from influences as to permit of our considering it in an abstract light; were it otherwise, it would prove our possession of creative power. We perceive nothing of this kind in ourselves. A negation of matter we can conceive, but from the conditions of our existence we cannot conceive a negation of intelligence. It is conceivable that this First Intelligence is above all influences save those within Himself; but not so with man.

The human mental principle, fashioned for the circumstances of its position, has received so many impressions from some archetypal seal, that it cannot be considered as pure mind, operating by its own power and devoid of all impressions.

Owing to his personal identity, and as subject to pleasure and pain, the necessary condition of happy-

ness, man views himself as the centre of a system ; he feels himself the central and bright luminary around which it turns ; the individual soul of man, however, though precious to its Creator, is not regarded by Him as a centre, but as a part of a system.

Now we may inquire with profit what important truths we have derived from the preceding reflections. 1. That the study of man cannot naturally be approached directly ; for we call that no study which merely enumerates qualities of head or heart, without dwelling on surrounding circumstances, and developing their tendencies and results.

2. We have employed a figure to show, that as the mirror-like surface of a lake reflects every part of the outward world by which it is surrounded, so the heart of man exhibits, truly, in the daily occurrences of life, its own nature, and reflects the circumstances in which it is placed.

In the physical universe, the sun, as a recognised centre, by its own light illuminates and colours every object reached by its rays. The human heart reflects by its own light, falling on its own surface, its own nature and the system in which it is placed. The image we see is broken and distorted ; like what we may sometimes observe on a glassy lake agitated by under-ground or internal commotion. The surface, undisturbed by wind, is smooth and oily, but divided by limpid and rolling waves, whose effulgence shoots back in long and trembling lines the noontide sun and fleecy clouds distorted and fashioned into a thousand fantastic

shapes. The daily occurrences of life are of this uncertain aspect to the eye of a philosopher, shot as they are from the heart, reflecting as from an uneven surface, *but reflecting truly*, that all is not right within. The third important conclusion is, that, naturally, and left to our own powers, our view is so disturbed by the agitated medium through which we have to look, that we cannot discern the moral system of the universe, or how things stand within it, although we exist beneath, and are subject to, its laws.

Have we, then, no means of arriving at truth directly or indirectly? We have one, and that is direct,—Revelation.

Revelation differs from all other sources of knowledge, inasmuch as the Divine Historian gives the nature of man, not as the philosopher, who endeavours to learn all about that nature, but as the framer of it, and with this knowledge he combines all our relations and history from the beginning to the end of time. Revelation sheds light over all periods, and testifies *a priori*. Those who will not take for granted that whereof they have no demonstration, are left to seek for testimony in themselves, in the world, in those around, nay, are even invited by the brevity of its announcements to prove whether that they witness be in accordance with the spirit of the Divine Testifier. Revelation does not demonstrate, because it enunciates and predicts from foreknown truths, leaving man to judge of problems which every hour beholds accomplishing. It is our Sun. We purpose inquiring whether the

picture presented by the world testifies to its light. Revelation, by enabling the individual to see correctly his own nature, clears his eyesight, corrects the medium through which he looks, prevents him following every aberration, and enables one thus directly, or from a contrary direction, to trace all things up to their source. It has pretensions no other work dares profess to have, and we purpose examining whether things actual and existing be in conformity with its announcements—corroborative of truth or the reverse.

Now these observations teach us that man is beneath so many influences intimately blended with his nature, that though he reflects truth, correctly, he himself is unable fully to perceive it. He is often perplexed, and cannot assign to their true causes the customs and habits of his fellow-men; sometimes they elude his utmost ingenuity; and frequently he attributes them to some mistaken origin. How then can he become conversant with the system beneath which he exists? Occasional truths he may apprehend; not, however, the system of truth enfolding the human world. Pre-occupied by, or essentially interwoven with, his own interests, real or false, he can have no extended views, nor feel as one of millions whose best interests are common.

Whilst, then, the study of man can be approached directly through Revelation, or indirectly from what we see in the world around us testifying unto truth, the great obstacle to success is in the perception of the philosopher himself. Perplexed in thought,

without perceiving the beginning or the end of things, he writes accordingly.

Revelation removes this difficulty by revealing man's nature. It says you are so and so. I compare the assertion with my nature, and I can declare that it is so. To me, therefore, it is a standard ; and hence it is one for all men, for it is altogether true or altogether false. Revelation discloses, if all the races of men be of one origin, the nature and destinies of all mankind.

And without such provision — the fruit of no human agency—no man could pronounce authoritatively on public conduct or public affairs. An analytical philosopher, with no large share of comprehensiveness, might say the false reveals the base, the just the unjust, the hateful the lovely. But the verdict of a man is but poor satisfaction when another has it in his power to render ridiculous all one's efforts, and please a multitude better. Such philosophy is vain, if not universal and adapted for all. Erroneous as idle, it yields to conjecture on questions it aspires to answer, and which are above human powers of solution, and mystifies common-places abundantly. With this character of sameness resting upon it, philosophy has become a by-word and a proverb for all that is distasteful to the public mind.

A philosopher should be as a pioneer, as one preparing the way for something better. Individuals or the public have a right to expect profit from his exertions. His existence argues necessity, and this necessity lies in the diseased nature of society. We

look around us, or, to aid our inquiries, regard a map of the world ; we trace its many countries and consider the varieties of men inhabiting them ; their different beliefs, their everyday customs, and their many institutions. We comprehend within the range of our glance *all men*, savage or enlightened, whether wholly untutored or the most highly accomplished ; all are comprehended. We receive things as they are, actual and existing ; and as there are some who will not take anything for granted that cannot be proved, or receive anything as a matter of faith for which they have no testimony, we join their ranks, and assert that man, as he is, under every variety of aspect and circumstance, testifies to truth.

We confess that we are illumined, that in all essentials our knowledge is gained from and corroborated by the Bible. There are conditions for the proper comprehension of philosophy, when the subject is society. We are not, as a student, examining for the first time the human mechanism, ignorant of its structure and uses, with no preceptor to enlighten. The nature of the study has to be laid down, and the reader entreated to disembarrass his mind from all preconceptions which may be unfavourable to its full comprehension.

Here we anticipate the reply ; Your mind is already influenced greatly, and do you propose it as a standard for us ? Let the nature of the study answer such objectors. Grant for the present, we will show it afterwards, that society is diseased, and that we as philosophers are met to consider the case. Our

desire is to do our best; consequently, all mention their remedies.

Severally we know something of the state of affairs. You assert that I have prejudged the matter; true, I have, or how could I have brought forward my remedy for trial. So have you, for it is presumable you have some method you are desirous of putting in practice. The affair, then, is clearly practical: let the several plans be tried; but do not let us be so prejudiced as to reject the one our reason shows to be best.

What are your remedies for death and pain?

Oh! these, is the reply, are inevitable laws of our nature that none can alter, and you must be insane to bring them forward for a trial of means, in so far as you can do nothing yourself to alter the immutable constitution of things.

What! is the inevitable and irresistible law of progress so stereotyped a thing that it has no remedy for suffering, or the greatest evil of all, death? I exclaim. At all events one might have conceived that in the full development of man, mentally and bodily, means would be discovered for the alleviation of his greatest ailments. Some diseases have been greatly abated by human skill; we should have taken that as a proof of further mitigation, and as evidence of a way to extinction existing. You are enthusiastic; are not these your ideas? you scarcely know. You will not grant that Christianity has had anything to do with the light of the present day; this light is not Christianity to your mind, therefore you disbelieve it. Modern civilization is not Christianity,

as some would have us believe. In greatest measure you are right ; although a product of Christianity it is not Christianity.

In this, however, you are wrong ; you argue, because modern civilization has taken the place of Christianity, therefore Christianity is effete, worn out, and something better has taken its place ; consequently, the present cry of humanity is for something better. Thus would reason a philosopher of the French school, with that aptitude which a ready apprehension gives. The members of this school disclaim against the notion of many estimable but more sober-minded men in this country, that all that we witness of progress is Christianity. Living in a land where Christianity is virtually extinct, they cannot believe it.

Now the active power, or the working means of civilization, is not Christianity ; although this fact granted does not negative this truth, that Christianity would be a better means of progress. The future must prove this. They who maintain the opposite doctrine are right in asserting that the light of civilization is not Christianity ; and on this point are clearer than many who call themselves Christians, and say that it is.

We, however, humbly advocate the claims of Christianity. It is our means, and it is meet for the disease : granting that the star of civilization is not Christian, yet the light was borrowed from Christianity, although it now shines with a lustre all its own. Though not occupying the lofty place which modern civilization does, it might have filled a far higher, if

man would have had it. Still it recommends itself, for reaching beyond the grave, it has promises of good based on a better foundation than those of any other system. It has no pretensions to remove pain in this dispensation; it points, however, to a period when there shall be none. The mere law of progress will never reach a state so desirable. Christianity enforces temperance, because man is constituted to be temperate; and providing the power whereby he may be temperate, it exhibits itself as the true parent of health and contentment, the real remedy for social diseases, and the only true source of real progress.

CHAPTER II.

TO SECURE LIFE IS AN ABSTRACT MOTIVE, URGING THE ANATOMIST AND THE MORALIST TO PURSUE THEIR INQUIRIES—THEY HAVE TO NOTE RELATIONS—THIS THEY DO BY OBSERVING ACTIONS, HOW THINGS DO AND DO NOT WORK HARMONIOUSLY —THE BASIS OF PHILOSOPHY LIES IN ACTIONS—THEIR COMMON TERMINATION—NATURE AND PROPERTIES OF ACTIONS.

AN anatomical teacher is no less a creature of necessity than a moral philosopher. The alleviation of human suffering is the real terminus of his inquiries, its universal presence the reason of his teaching. Firstly, in his course, he seeks to interest the higher feelings of his hearers. With touching pathos he dwells on the nobler duties of the moral man, associating them with so much that is benignant and winning, as to place them in their most pleasing aspect. A high chord struck, he artfully draws an enkindled admiration to the beauty of form of the subject before him. He dilates on the order and regularity with which its diverse operations, separately intricate and wonderful, results of a marvellous mechanism, have elaborately been performed, without collision and in conjoint harmony. He secures his auditors' interest before commencing dry details. Aware how apt the attention is to be riveted by isolated facts to the loss of more important know-

ledge, the more perfect comprehension of the whole economy, he meets the danger by cautioning his hearers against ever considering any of the numerous facts they would have to acquire as isolated ; or of regarding this or that system as preëminent. It was for them to consider relations ;—how the whole works together.

The existence of an anatomist is a proof of the existence of disease. The same rule will apply to the moralist. Fearful discrepancies in society testify to the presence of corruption. Society, split and divided into thousands of parties, by conflicting opinions and usages, which make each one despise the other, has her existence threatened every hour by these divisions. The anatomist regards the material realization of a system, whose laws he may trace by sense and understanding. He wishes to frustrate the disease he cannot *see* in itself, but whose presence he becomes skilful in detecting by reason of its symptoms, and which may have extinguished for ever the pulsations of the heart before him. He dissects for the living, not for the dead. For life he separates fibre from fibre. Life is the crown which is to reward his endeavours.

The urgency is as pressing in the case of the moralist ; the prospect of success scarcely so bright. Disease he everywhere perceives both by the eye of sense and of understanding. Not a beggar boy crosses the street but there he sees it ; not a miserable wretch, abandoned of society and friends, trembling beneath a porch on a rainy wintry night, but disease is presented to his view ; not less pressing in

the society which deserts than in the creature that strays. It is everywhere ! by night and by day ; at home and abroad. Disease is everywhere evident to the moralist ! He cannot ascertain its laws as the anatomist from observation and dexterous manipulation. He feels that there are many societies which he regards as members of one body corporate until otherwise proved ; for the same characteristic features are to be recognised severally in each. The system or state of things under which these various fruits have ripened he cannot discover as the anatomist ; through the understanding alone can he explain how the present form of society has been evolved. Individually and in the aggregate men are united to her, each preserving his individuality, whilst acknowledging her authority—a sort of *imperium in imperio*, so that the rule obtains—as man is, so must be the aggregate.

The past of society becomes the study of the moralist. Not on account of that which is dead and buried in the night of time, but for the living. Life is his hope, life his triumph.

Now towards explaining the differences in the world and in Society. We must have some foundation on which to build, and this we shall now disclose.

The Muslim has habits of thought common to believers in El Islam. The creed of his forefathers imparts a certain colour to his actions. Now, it is why his actions are as they are, we wish to understand. Is it by reason of the creed, or by reason of the man ? Clearly by reason of both—we must

know more than Muslim religious belief; for to comprehend Mohammedan doctrines is not to understand Mohammedan actions, for then he who knew the Koran the best would most clearly understand the principles of Mohammed's success. It is not so; for with this knowledge might be combined ignorance of the human heart; and how could he discern the reason of this success who cannot understand that for which the Koran was designed? We must be thoroughly acquainted with human dispositions in order to distinguish that fitness of relations existing between the teachings of the apostate on the one hand, and human dispositions on the other. This meetness, as every other, is one of relations. The issues are those distinctive peculiarities whereby Mohammedans are distinguished and separated from other races of man; that fierce energy which, early after the preaching of Islamism, sent the Arabs like the irruption of a mighty torrent over three-fourths of the then known world.

Wherefore, since mind cannot be regarded apart from an objective world, by which it has been affected from the beginning of time, without reference to the object, nor those relations excitative of mental activity be rightly viewed apart from their influence on mind, it is evident that to a successful termination a middle course must be assumed,—one that is as it were the resultant of these. Actions furnish this key.

Now what is the subject of all writing, philosophical, critical, or historical, but actions? And the object of all writing, we fancy we can hear please-

antly and wisely remarked by those who conceive we have been long in explaining a very simple matter, is their elucidation. Even in physics the inert and the ponderable are dwelt on only in relation to forces. It is very evident then that human actions must be the very basis of philosophy. Let me see what actions are, and I will tell you what man is.

Now this apparent simplicity is a great obstacle to general acceptableness. With many, things are too simple to be received as true, or too simple to be valued merely because true. There are beings who strike one as better adapted for a world of greater difficulties than ours. However, this simplicity in the above instance is more apparent than real, notwithstanding that the subject and object of all writing is one.

The historian, for instance, dwells but slightly on the reasons of actions, and deals more with detail. The philosopher searches rather into their essential nature. But in so wide a field where do we take up our study? Men differ in their actions all over the world; the aggregate resembles a troubled sea wherein no one wave is like its fellow. One race of man feeds on human flesh, a second exhibits the highest phase of moral cultivation.

Now if man's actions be the result of fixed principles or causes, they must equally relate to something wherein terminating, — whereon inquiry may rest, — whereto focalize.

Civilization has been thus evolved. Men regard it almost universally as a sort of resultant of common action,—a reparatory process.

Now civilization is ever changing its seat, at one period advancing, the next retrograding. This age beholds it in Britain—the succeeding one may find its centre far distant from our shores. Is the society of which it is an aspect, in conformity partially or wholly with this high government?

In civilization there is so much that is abnormal that we may talk with propriety of its vices; this government, then, must either be imperfect, or the present issue of society be out of all harmony with it. Neither is modern civilization any sure or unalterable state, but one of contingency. It may prosper, it may decay, it is limited by time, by place, by circumstances; notwithstanding, its existence is full of signification, assuring us that the past may be reviewed and experience gained. Its vicissitudes and numerous fluctuations are all available for the present, and its continuous evolution proves that the “world’s great Drama” men are so fond of talking about is in reality connected in all its parts by a vast chain, wherein old Greece and Rome are links tied to ancient Egypt and Assyria. How soothing to human pride, that this majestic growth should have emerged from what otherwise would have been but a dark and tumultuous abyss of crime! How flattering that this no-man’s scheme *should* convey the assurance of a connexion between personal individuality and public welfare?¹

¹ Every drop of rain that falls we may suppose a tributary of the ocean; so is the largest stream in the world. The difference between the insignificant rain-drop and the mighty river, that unceasingly contributes to the depth of the ocean, may fitly represent the difference of efforts—that between the feeble instrumentality of the meanest individual, and the

That it has been evolved continuously is as evident as that distant influences reach the present from the past, by precept, by learning, by example, by arts, by general science. Few would deny this, wherefore all ages live in the present, and the civilization of to-day could neither afford to sacrifice ancient Egypt with its rudimentary lore, nor Rome with its legislative exactness. Thus connected, as the fruit of every human system, the principles entering its constitution will be better understood.

But the grateful sentiment of individual or general perfection will not endure examination. In an entire history of the world, were such a work feasible, what space would have to be devoted to the history of its wars? Three-fourths of its contents would be on the theme of bloodshed? How to destroy an enemy with the least danger to an assailant would seem to be one of the most honourable studies among men. The glow of pride summoned to our cheeks by contemplating the bright side of nature is quickly dispersed. We are not assured whether civilization be of that perfect character often supposed; or whether it be not rather a resultant of a divine government operating on a depraved nature.

Disease in an individual is a sign that he is not in perfect harmony or keeping with nature's laws. In animated nature death has become a condition of life; —generation, of dissolution. Everywhere, however,

more powerful means brought to aid in the great work of progression by an Alexander. What we mean to assert is, that there is no effort entirely lost in the accomplishment of events that are preparing the way for God's Government, any more than there is a particle of matter too many or a drop of water too much in the universe.

we recognise immutable laws, which tell us that there is a cause for this transiency, and that death is not the result of immutable laws; that, these ruling, there might be no such thing as death. Any one who has watched the gradations from infant life to adult life, from adult life to old age, will acknowledge that he can detect no reason why the equilibrium of health, maintained by something like equality of reproduction and waste, should not continue. It is a law that it should not; therefore it is, (though he cannot say why,) that the powers of life become feeble. Why do they do so, and when at their very best begin to deteriorate?

Disease in an individual, in society, in civilization, is a sign, then, either of a defective system, or of man's being out of harmony with that system. We can recognise immutable laws in the universe. Our *actions* are not regulated by them, that is, by any spontaneity within the bosom yielding to their dictates. Mutability stamps them.

True philosophy has an end to its inquiries, which the individual philosopher should recognise, showing whither his endeavours direct. The merchant considers the possible gain a few years of labour will produce; the student, the knowledge he may attain. Shall we, then, consider man universally, from so wide a field as his actions, without reference to an ultimate destiny? We cannot do so rightly; wherefore our attention will be directed prospectively to consider whether the civilization of to-day be a diminished image of that perfection which shall be brought about finally. All men by a sort of instinct

anticipate a much better state than the present. If ours be the miniature, as it were, of the full-grown picture, it is evident we are now on the right track, and this happy state, this longed-for Utopia, will be effected by all the races of man, working in their endless departments and stations, until, a knowledge of nature's operations and laws acquired, the entirety of her forces and the vastness of her resources shall be placed wholly at human command.

In this final order of things, will it not be easier for the artist to transfer an exact copy of the smiling landscape to his paper, than for the physician to apply the healing virtues of sovereign remedies to their appropriate maladies? Shall human ingenuity triumph over human calamity? Is the obedience of nature's forces to nature's laws typical of man's final obedience unto Him by whom are all things? This is one side of the question; the other is—will present truths, with others yet to be revealed, a more extended science, wider appliances, greater wealth, only arm man's hands against God, and render him more rebellious, more luxurious, more indolent, and more indifferent. Shall the present state of things for ever endure, drawn more into extremes, more fully and unmistakeably disclosing the principles at work, or shall the entire system of human affairs be remodelled?

A philosophy of history requires the free consideration of these questions. Before the individual and before society, exist possible contingencies of ultimate good or evil. These are united with his actions, which we have selected as really being the basis of

true inquiry. And now that we have shown their connexion with the object of so much good or evil to man, we purpose inquiring into their characteristic features and nature. Individuals in every station of life,—lawyers, merchants, or physicians,—have severally objects before them which inspire their whole lives. Besides these, they have duties to their fellow-men, so that men in the aggregate, or rather society, has one object before her, the prosperity of her constituents: there must be a character of sameness, then, in men's actions, and this we find. Human actions everywhere testify and ever have done to divine existence. Therefore, from this universal belief we may declare that man is religious. However, there being many religions of numerous kinds utterly opposed to each other, it is manifest that he is religious by necessity, and not by any leading instinct which would have impressed a character of oneness throughout, or made all religions one. His creeds being of many inventions demonstrate that, instead of being instinctive, they are forced and unnatural, and consequently vary.

Man's actions equally prove him to be a social creature; but there are many societies whose merits and peculiarities would severally demand separate attention, were not considerations of man either as a religious or a moral creature at the present stage of inquiry premature.

Differences of various kinds in the human family seem utterly opposed to the notion of actions being of necessity. Were they of necessity we should look for routine, but we perceive a latitude which,

though not determining them to be the result of free-will, seems to indicate that they are so. Where movement is of necessity, it is always restricted and without change. There is nothing like this in man. Physical differences in the many races of man have been supposed indicative of separate origins. This notion we shall consider after we have regarded the essential part of man's mind. After a similar method of reasoning, any variety of action might be attributed to a separate principle, and therefore each and all varieties attributed to necessity. The rule in nature however, as actions themselves show, is, that a few principles compass many ends. An opposite conclusion were as unwarrantable as the supposition that rheumatism, or any other disease we might take for example, were the result of many causes because not agreeing precisely in symptoms in any two individuals, a fact ascribable to width of laws,—admitting, with great latitude of constitution, health, and bodily comfort, of many degrees.

Owing to this breadth, then, is it, that similar causes produce diverse effects, and in human actions, physical as well as moral, dwells evidence of a few principles producing multifarious effects. The slightest digression in the moral, influencing at once the physical, would have produced, by rupture of the bonds of our constitution, death. There is evidence of an abundant and foreseeing mercy on the part of Him who, having constituted a voluntary creature, accorded this latitude. Men have ever continued religious and social, though the forms of religion and

society have changed thousands of times. We conclude, then, that by constitution man is religious and social, from no principle within his constitution, but *without*, which obligation continuing under all imaginable circumstances, and acting on a constitution of much given latitude, many discrepancies or many religions have resulted.

Now, from the existence of these discrepancies, the conclusion is apparent, that man has a power to choose, because all men are not of one side. Were this the case, it would argue something so preponderating as to merge the voluntary into the necessary; as, were I obliged to go either to London or to York, the promise of the possession of all I might desire on my arrival in London would induce me to proceed *thither* with the utmost speed.

Human actions and civilization, being out of conformity with an immutable government, incontestably proves that man is a voluntary creature. He has both fallen away from it, and has had the power to fall away.

In human actions there is, to the beholder, a variety that at first sight seems manifestative of the absence of principles, therefore of irresponsibility, which frees the mind from eventual consequences of good or evil; making it a matter of indifference what we do.

In the routine of daily life we seldom think of principles, of what our actions attest; and indifference and blindness are great obstacles to our learning.

The husbandman leads away the fruits of harvest, load after load, unconscious in the manifold opera-

tions required that the object of his actions is self-preservation, which imparts value to the gain he covets; that eagerly desired becomes the *incentive*, though really but the *secondary object* of his actions. Nothing really indeterminate is there either in actions or in deeds, although men frequently transfer the feelings of doubt or hesitation they may experience to the actions of themselves or others; whereas, a thing done has nothing indeterminate about it.

Again, we observe that man, from a vague conception of first principles, which he cannot live long without forming, although never attaining much knowledge about them, and by a nature influenced by contradictory impulses, not unusually hazards the proposition, that all men, under similar circumstances, would act similarly; whereas it is manifest that as it would be impossible to bring all men by education or otherwise within the same circumstances, or, if within them, to regard them as precisely or mathematically alike: they would not act alike, but variously, according to their circumstances. This being proved, the conception at once arises, that this various action will frustrate itself. A may desire what B would rather he should not possess. The positive action of the one is rendered neuter by the negative action of the other. From these facts what do we deduce? certainly not that actions are frustrative, for one side may be stronger and overpower the other; nor partially so, of necessity, because opposition may furnish the strongest motives to virtue, and the

disgust excited by enormities be effectual towards their suppression.

Now the appearance of uncertainty may mark human actions; it is but appearance: their moral worth may seem doubtful; it is but seeming: the incertitude and doubt exist only in the beholder. For a moral action to be neither good nor bad is impossible. He who regards essential differences, will find a solution to his inquiries only in Christianity. A man becomes good at the expense of evil;—at its direct cost. The old man must die, and that daily, that the new man may grow; we are invited to crucify the flesh, and that daily.

CHAPTER III.

HUMAN ACTIONS ARE A KEY TO ALL THE PHENOMENA OF PHILOSOPHY AND HISTORY—THEIR RELATION TO THE SYSTEM WHICH CONFINES THEIR COURSE—THE ROOT OF ALL ACTIONS IS FAITH—HOW ACTIONS ARE BROUGHT ABOUT—AN OBJECTIVE AND A SUBJECTIVE WORLD—CONSTITUENTS OF ACTIONS.

If a Science of History exists, its principles must be demonstrable from the aggregate of human actions. If not to be found therein, the existence of such a science may fairly be denied. It would be easy to demonstrate from man's actions that he is an intellectual, moral, and voluntary agent ; it would not be hard to prove, from his crimes and abounding misery, that he is a creature of many necessities : nor would it be more difficult to show, that his actions are determinate, ending in one of two extremes, Civilization or Barbarism.

There is a something, then, which keeps actions together—principles and a constitution, that conjointly prevent men universally abjuring all notions of religion, or a moral world—from whence it happens that, notwithstanding the greatest latitude given to actions, these are preserved within specific channels. By some such means, actions are prevented becoming wholly diffuse and indeterminate. After

some such method, they are overruled, and prevented from passing into the void of indifference, working out, if the expression may be used, a negation of all results.

This something we take to be Government, and the evidence nearest our senses of its Power, taking actions as the basis of inquiry, is *that* one result or common issue, civilization.

Had all men been in the condition of the inhabitants of Central Africa, the existence of a high moral Government might have been doubted; since man would never have evidenced strongly by his actions either its existence, or his possession of a moral constitution: therefore it might have been concluded that no such constitution, nor any such government, exists.

Progression and Retrogression, however, are both of them stubborn facts in History; they are signs of man's responsibility, and the responsible attaches only to the voluntary. Did civilization, then, afford no ulterior evidence, beyond the existence of this Government, it would be all-important; we take its evidence on this head.

And now it is for us to learn more about this system, in its relations to us, more particularly in those points of deepest moment to our welfare. Evidently, the moral system of the universe is immutable. The justice which rules, we cannot conceive as wavering —e. g. sometimes just, at others cruel and tyrannical.—The mere supposition of wavering or uncertain justice were absurd—wherefore, we recognise principles of immutable right as existing, and the course

within which they move, is the system wherein man is placed.

It is no slight evidence of the Divine in man—of an original heavenly creation—that he can recognise attributes, which none other living creature can. The power of discriminating between good and evil is a wonderful faculty, worthy of observation, as much so as that our relation to the moral system of the universe is not a relation of harmony,—and this fact, to avoid confusion, we must carefully note.

There has ever existed a widely spread and almost universal notion of intimate union between man and this system of moral government, whence the conclusion has been drawn that the ultimate effect will be—from the obvious superiority of the Good—a separation of evil by experience of the beneficial result of the former. Progressionists would lead one to such a conclusion!—Now this system possesses no such healing powers; and the supposition of any possibility of the kind ever occurring as a remote consequence of any influence it may possess, is a human error, which the experience of a world now grown old contradicts. Between the moral system of the world and man, no essential union exists. High as the heaven is above the earth, is the one above the other. Infinite distance divides the two—the former is *without* the *man*, objective to him; transcendental! Whilst, on the other hand, the tendency of *human* morality, from its birth in man's breast, though he recognises a right and justice be-

yond himself, is as manifestly to death, as the tendency of man's physical being, within the laws of the physical universe, is likewise to dissolution.—Here in this last instance there is a correspondence between the two systems—whilst in the former the power of adaptability does not exist. There is no regenerating influence either in the system or in man; consequently there will be no endeavour to arrive at conformity.

Now we are not disposed to arrest inquiry, wherever conducted with truth as the object of investigation. We anticipate the inquiry, Why does this adaptation exist in the physical and not in the moral world?—Because the disruption and death of the moral man is evidently an innovation as relates to humanity in the moral world.—This is not the case in the former; all that we know of the physical creation tells of death prior to Adam; and here hangs a mystery, informing, perhaps, of pre-existing evil, and pre-existing death, long before man's creation.

Adam was not the first of God's creatures that sinned. To those, then, who look for conformity in all creation as evidence of Supreme Rule, we may say, immutability does not stamp Nature's physical laws—therefore you are not looking precisely in the right direction. A distinction must be drawn, and in this respect what applies to the immutability of the moral universe will not answer in the physical. Physical bodies move in unvarying rounds, but here is mutation—the force originating the motion may be, and is, immutable: but the body which revolves

cannot be said to be immutable, inasmuch as, when at its altitude, it is the opposite of what it is at its lowest point of declension. The immutable can make all things subserve its ends, and give the character of fleetest transiency to its creatures. So, then, death may have become a law in creation, and things have been adapted to it, when first it passed upon the sinning creature.

But to return from these speculations. The moral system of the universe is immutable; to discover its chain of dependencies, we examine the conscious principle within us as affected by it. Plainly, man is in connexion with two systems—Moral and Physical. The *moral* is the governing—its influences reach the spiritual, the intellectual, the sensuous, and the physical. A system of philosophy, then, which really means an exposure of that state wherein things actually stand in the eye of God, embraces all truth, physical and moral, relative to man and his destiny. How do we purpose disclosing the parts of this system? By looking in the first instance towards Him who is the Truth. Does God reign in the human heart? No.—Is He the great object of all our actions? No.—Who is the true God? would say the Hindoo. Who is the living God? might exclaim the African Pagan. Now here is a contradiction which tells us that a true sort of philosophy cannot be an elucidation of harmonious working from harmonious relations, because men do not always act towards the highest object. Subject creatures, they have, however, the power of surrendering themselves to unworthy ob-

jects: consequently disorders must ensue and the loss be man's. These disorders abound,—and we who have undertaken to reveal a true system of philosophy, from what we see and hear, experience considerable embarrassment. We perceive that before man are two worlds, an objective and a subjective, but their point of connexion is not so apparent. How do men act? They act, for themselves, their feelings, their desires and impulses, irrespective of right and wrong, from an unconsidered *conviction* of irresponsibility. At the spring of all actions may be discovered a motive capable of assuming as many colourings as the existing state of things is diverse and complex. This Protean thing is *Faith*. Men act, according to Butler, from a faculty of approbation and disapprobation, but beneath this, deeper down, is *conviction* of right and wrong—*persuasion* of the justice of a course, or *belief* of the opposite. Mind, that has passed through the full process of reasoning, and arrived at principles whereby conclusions nearer truth cannot be formed, *irresistibly believes*. Without *belief* no operation of mind can be carried on. Faith we may then consider, and believe to be, the *hypostasis* of the human Intellectual and Moral being. Science itself, so far as it is centred in mind, rests on it, and, though it had attained the perfection of being an exact reflexion of the laws of the universe, from those regulating the most imponderable masses of creation, to those binding the minutest particles of matter to their correlates, unless persuaded of its reality, man could neither avail himself of the

knowledge, nor apply it in art. Insanity is a direct perversion of Faith; the man who believes himself other than he is, is mad.

Men then act from faith, and undoubtedly it is the source of innumerable changes. What infused the phenomena of Muslim conquest with character? To what was owing the meteor-like rapidity of its diffusion? What impregnates oriental literature, manners, customs, and habits? Faith!

What has infused mildness, justice, humanity, into our laws and institutions? What principle is at the root of this desirable change from the sacrificial rites and customs of our remote forefathers? Faith!

What it has effected, let him testify who has gazed on the Pyramids, and wandered amidst the ruined halls of El-Carnac—the ruins of Rome—the fairy-like apartments of Alhambra—whose feet have rested on Mount Zion, and trod the way between the judgment-hall and Calvary—whose meditations may have been disturbed by the cry of the Muslim attesting the unity of God, and Mohammed to be his prophet, where formerly the centurion which stood over against him, exclaimed, “Truly this man was the Son of God.”

The living principle at the root of all these changes is Faith. Embracing a variety of objects, it is that essential feature of mind which, whether by the name of belief, persuasion, or trust, is linked to all our actions whether they be selfish or whether the motive be derived ab extra.

Now though there are many invented systems which, mingling with the truth, create complexities

painful to contemplate, we need not fear being hopelessly perplexed, for shall we not discover differences that are essential, as readily as we distinguish between true coin and false ? The one is but a spurious imitation of the other, discernible to understanding readily, as a false jewel is to the tutored eye of a skilful lapidary—with ease and celerity he selects a true stone from a host of counterfeits ; he flings one after another aside in quick succession, until the real stone is discovered. He knows it at once, nor pauses to weigh it—its properties stand out in too striking contrast to the base to render the measure needful : the imitation enhances the brilliance of the real jewel. With many discrepancies before us, we shall have no difficulty in pronouncing on truth. Take invented systems of philosophy and religion for an example. They are all forgeries to meet real exigencies. We look to the exigency and know it, and then look to the system—shall we not be able to say whether there be fitness between one and the other ? Most assuredly ! But if we look to the system, and disregard the exigency, we may admire its plausibility, and, overlooking the misadaptation, receive it and swear by it. This, however, is but swallowing a noxious nostrum, supposed to be fit for a grievous disease the compounder never heard of in his life, but which, on hearing named, he professes to cure for the sake of his hire. Human nature everywhere represents the necessity of an atoning sacrifice and of a broken and contrite heart—at least so we must read the costly sacrifices men will and do make to turn aside a sense of impending ca-

lamity overshadowing the future. Their scourgings, mortifications, and penances explain the obligation of repentance. Invented religions avail themselves of these signs of necessity; but in the treatment no step is taken to meet the real exigency by efficacious substitution. No atonement is ever represented as having been made. Thus we anticipate no real difficulty. For the brightness and intelligibility of truth is brought out and made to seem more clear by falsity. There must be a proper fitness, or harmony cannot be expected. The physical part of our nature, deprived of proper light and nourishment, soon languishes; and if the period be one when development and growth are going on, one or other is formed monstrously to the injury of the whole. So it is with our mental and moral nature subjected to bad instruction; an atmosphere of vice is preferred, a natural attraction strengthened, whilst all that is pure is forsaken and detested, because unknown. By introspection then we learn to know ourselves, and having discovered our wants we next examine by comparison the objective, or objects that have reference to those wants for their provision.

Suppose, for illustration's sake, the earth's diurnal rotation were instantaneously arrested, and a few beings shot off into a distant planet surrounded by no atmosphere. This planet is the residence of an order of creatures, intellectual, but wholly different in physical construction from ourselves: would not these creatures consider our fellow-men with a view to the conditions of their existence? These men, they would argue, have an apparatus for

breathing. The sphere from whence they have dropped must be surrounded by an atmosphere. Were they acute enough they might discover the elements of which it consists, but it would be by the same rule of a reciprocal dependency existing between all bodies.

Thus we have laid bare a method of inquiry—and now we ask what the prominent points of these two worlds, objective and subjective, are.

In the subjective world man is the first object of inquiry. Truly subjective, he is placed in proximity with an external order of things, which he may avail himself of to a certain extent, but not one law in nature can he alter: too frequently he creates bars to his own progression. Conform he must or break. Yield he must or be abandoned,

"To roll darkling down the torrent of his fate."

His mind, then, is a subjective constituent of action save when itself an object of action. But mind has many aspects though essentially one and indivisible. Man as the intellectual being is different from man as the moral creature; and man as a moral creature may be considered separately from man as a voluntary or sensuous being. These are natural prominences, which we consider separately, or artificially divide for future examination, although they are of one and the same subject. Each aspect is brought specially into action as we contemplate in turn the various objects in the universe before us,—God, immortality, our power to choose, our relations to justice and truth. The spiritual aspect is evoked by contemplation of the Deity, and is brightened in

some degree proportionably with its lofty exercise. Considerably dependent on it, the will is called into manifestation by having to select between the present and a future world.

These several aspects of mind we shall now proceed to consider separately. This however does not compose the whole of our task. Afterwards we shall have to consider objective constituents of actions. These are of two kinds, those independent of us and those partially beneath control. They are all contained within the external source of our ideas; religion, society, and the outward world. Their consideration exhausted, the unity of the chain will be apparent. We shall then give a resumé showing the bearing of the whole, wherein the past will be seen to be not less important than the future to our scheme or system of philosophy.

CHAPTER IV.

MIND AND ITS PROPERTIES—NOT A LIGHT UNTO ITSELF—DIVINE EXISTENCE SHOWN FROM MAN'S EXISTENCE—OPERATION OF INTELLIGENT PRINCIPLE—THE MIND OF MAN SPIRITUAL.

A MONG subjective constituents of action, mind is preëminent. It is the highest object of investigation, consequently the most interesting. In the human mind, with its hopes and promises, its struggling aspirations, quick feeling, and lively perceptions, is centred all our acquired knowledge. Man in thought compasses the ocean more quickly than the lightning's glance. He views with a penetrating eye the past—stretches with prophetic foretaste into the far distant future—measures the planets and marks the course of the eccentric comet—he worships in silent awe, and it is then he feels overwhelmed with the greatness of an awaiting destiny. For neither powers nor words of man can measure this privilege, nor realize the gift. Wide as their scope they are wholly inadequate to the task. St. Augustine says, "There is but one object greater than the soul, and that one its Creator;" but so immeasurable is the distance, that though we remember having heard of the human soul being considered re-

lative to the Deity as the lowest unit to the highest conceivable numbers, whereof none can be imagined so high which may not instantly be doubled ; yet we may safely avow, it is not for man to institute a comparison—he is as the dust, although by creation a son of God. So marred, however, so often wearied and clouded by vexation and disappointment, that the fact is beyond imagination, either that he himself shall behold an Infinite Creator, and be a creature of eternity, or that the present with its littlenesses and griefs bears on so great a destiny. Rarely is the human intellect riveted by such contemplation ; seldom does the glory of man's origin or the prospect of his destiny mantle his cheek with a glow of adoration for Him who is the source of it all !—The state of the money-market, the price of the funds, the war with Russia, the alliance with France, fill those powers. Seldom is the fountain of life considered. Do we desire greater proof that the mind of man is not right with God ?

Now all philosophers who have ever desired to throw any light on the discrepancies existing in the intellectual and moral world, invariably in their surmisings refer to mind as the seat of wrong, with the view of discovering the evil, and yet, from the same source, of providing the remedy. Mind, unquestionably, as the centre of the Intellectual world, as the acting and active power, is connected with all the phenomena of daily life. Thus, in such reference, natural instinct has ever pointed truly ; but whether that which is the source of abnormality can ever be made the spring of re-adjustment, is another ques-

tion. Nor can a thing wrong prove itself by itself wrong, any more than light by itself could without darkness show itself to be light. Mind, acknowledged to be wrong, by the search to rectify or remedy, has then, in itself and by itself, no power of proving itself to be wrong. Naturally, limited to its own faculties, it knows not its darkness. Men, possessed of no other standard than themselves, however bright their powers, could never essentially benefit their fellow-men. A clue then may be gathered to the repeated failures of systems of philosophy—practically in their results, as influencing the lives of men, they have ever failed.

Is a critical knowledge of mind, then, of none effect? The reverse—it is essential; only we must have a standard whereunto our knowledge must be brought.

Wherefore, in the unfolding of this knowledge, firstly, it may be remarked, that, Of the essential nature of mind we are ignorant. It is a centre of thought, consciousness, and volition. These manifestations demand our attention, but on what the nature of mind may be, they throw no light. By these properties it causes itself to be felt and known: they, however, furnish no thread to the knowledge of what mind is. We regard ourselves as possessed of the rudiments of a more perfect mind, whose power and resources we cannot contemplate. That first principles of mind exist we are confident, from inferior principles existent in us: from the consciousness, as Montesquieu remarks, that intelligence cannot be the result of chance, design of

accident, all things of nothingness—wherefore, in the same train of thought, if not in the exact words, of the learned Cudworth, we may say, we are brought by “irrefragable reason,” by the testimony of our own being, not by any “partial witness,” but by unbiassed and individual judgment, to self-existent intelligence. I am, because God made me, is a glorious truth, a clear solution; how much more worthy than the doctrine of the Atheist, who would have one believe that he is, because of something he cannot explain—because he was once a germ, but how he became a germ defies his darkened powers! And although this self-existent intelligence, as Cudworth has remarked, cannot be proved *a priori*, from that which is before, Himself being the first cause; we can demonstrate it, from that which is actual and immediate, our own existence, that *He is*, although not *why He is*,—He is the “I am that I am,” the self-existent Jehovah.

From “a knowledge of that which passes within,” as consciousness has been well defined, mind as from a centre regards its own operations. Firstly, there is consciousness of personal existence. “*Cogito, ergo sum,*” is the enthymeme of the celebrated Des Cartes. The power of thinking being an attribute and attesting unto the existence of consciousness.¹

Naturally in the order things present themselves to attention, our consideration of the subject mind commences, according as it first shows itself. It is

¹ *Encyclopædia Brit., Art. Metaphysics.*

sensuous, it feels—on our entrance into the world our first sensation may be that of cold. Well, this is as good as any other example. Considered as to the feeling of cold, not as to what cold may be,—it is an impression, which, received on the sentient extremities of the nerves of the skin, from being exposed to a lower degree of temperature, is conveyed to the brain, when we are conscious of cold, and by a reflex action of its situation whether local or general. Impressions must primarily impinge upon the extremities of nerves before we can be conscious of them; we must be aware of them before we can discover their precise situation. Firstly, it may be said, impressions are mechanical; secondly, that they lead to mental processes either from the nature of the sensation, or from something allied with it, remote or near. Consciousness is a knowledge of impressions; experience in a measure their result; memory their retention; and comparison their proper appreciation: although these terms have a much wider signification than the limited definitions here applied.

The first exercise of our faculties is from activity awakened by impressions, from taste, colour, size, appearance, form, sound, to the objects giving rise to the sensation; then to the emotions, sensations, connected with them, as the agreeable, the joyful, the painful, the repulsive; thence to resultant consequences, their varied features and illimitable extent; and finally to the power which can note these changes, namely the Being who alone can guide it to happiness, the Creator and Fashioner of all things.

Our primary ideas are confined to a nursery, the people and objects surrounding us. Within these limits our experience of the world begins. The infant, unconscious of distance, reaches about in every direction, until able to seize the object of its wishes. This first lesson is aided by touch and memory more than by reflection. At this early age some infants are more persistent in their endeavours than others. They have to learn to convey food with accuracy to their mouths, and at first are utterly unable to do so, daubing themselves over in a manner more interesting to the mother, and edifying to the philosopher, than the generality of beholders.

No sooner is sugar perceived to be agreeable, than eagerness to swallow the most noxious ingredients is apparent, evidently from the premiss, sugar is agreeable, therefore all things are good for food. The future dragoon or philosopher evinces a propensity to put everything he can seize into his mouth, though the object be as large as his head ; for how does he know but his mouth may be ten times as wide ? An experimentalist in the purest sense of the word, he does not like being disturbed in any of his operations. Dispossess him of anything he may have seized, and he roars lustily ; it has cost him more trouble to obtain than we can suppose ; we ought not to wonder at the indignation. Another sense is brought into operation, of which he has no great experience ; he roars—sound, as it were, electrifies him—he pauses, as though to ascertain what it is like—he is astonished at the calm—he listens, then cries again, and finally, as if satisfied by his re-

searches, indulges in a prolonged cry. With pacification comes oblivion, happy irresponsibility, he yields to fatigue, and, murmuring and humming with the purest joy, sinks into sweet repose to his nurse's lullaby.

Now, sense conveying but those more evident qualities of matter, as form, colour, bulk—the newly-awakened infant mind has ideas only of a simple and elementary kind answering to them ; with difficulty can a rose be conceived of other colour than red. Six bright copper pennies would be selected in preference to one gold piece, and the choice deemed perfect. The distinction between quantity and quality is not apparent. The Protagorean aphorism holds good as to him, " He is the measure of all things to himself." This condition is the most favourable for rudimentary instruction. Things are to the mind as they appear to sense. Thus the letter A, as an elementary of speech and sound, which we will suppose mind has discovered as such, by complete analysis can abstractedly only be considered as A, by the most profound philosopher that ever breathed. It is A on paper, it is A in our minds. The infant, then, whose ideas are incomplex, most readily acquires these signs—he cannot go beyond ; were any one to say to him, My child, A has properties relative to B which no other letter can supply, he would be misunderstood, though he might know that A and B made AB, and that A and C do not make AB.

Sensation depends, for its proper manifestation, on a due equilibrium of all the conditions on which the functions of the sensory organs depend. What those

right conditions are, is the business of the physiologist to pronounce. Sense reaches not beyond those more prominent qualities which enter into the composition, more or less, of all bodies,—as form, colour, size, bulk; and which, as the first to meet our senses, are the first with which we become acquainted. We can tell what a man is like long before we know what he is.

Bolingbroke. The shadow of your sorrow hath destroyed
The shadow of your face.

K. Rich. Say that again,
The shadow of my sorrow? Ha! let's see:
'Tis very true, my grief lies all within;
And these external manners of lament
Are merely shadows to the unseen grief
That swells with silence in the tortured soul;
There lies the substance; and I thank thee, king,
For thy great bounty, that not only giv'st
Me cause to wail, but teachest me the way
How to lament the cause.—*King Richard II.*, Act IV.

Let an analyst be questioned as to a given object,—he finds it to be rough or smooth to the touch; heavy in hand; of a sharp, styptic taste; emitting a peculiar odour on being rubbed; heavier than water; sonorous when struck; a good conductor of heat and electricity;—he pronounces the object to be a metal, on the evidence of his senses. By this is meant, however, that his mind, through the medium of the several organs of sense, recognises properties belonging to and characterizing a class of objects in nature designated by that term. It is not the eye, the ear, or the nose, which separately detects this or that property; for the eye does

not see, the ear hear, or the nose smell—but the mind, which, through these organs, sees, hears, smells, and now perceives those qualities, or properties of matter, which by experience and memory it has learnt to associate with—because always existing in—that class of substances which it, therefore, distinguishes as metals. We see not objects then immediately, but through the medium of organs ; and when things are no longer present, or are recalled by memory, that on which mind dwells is called an idea. Ideas are not sense, any more than they are singly, or collectively, knowledge ; they are derivatives of sense. I have an idea what a good horse is. The idea of a horse is not the sense which perceives it, nor are many ideas of a good horse the power which, from them, knows what constitutes a good horse ; consequently, Dr. Reid makes a distinction between our notions proceeding from the highest exercise of our reasoning and our ideas. I have an idea what a mountain is ; it would be awkward, as Whately justly remarks, to say, I have an idea what reasoning is ; we should rather express ourselves, We understand in what reasoning consists, or have notions that it may be applied as an art in Logic, or regarded as a process occurring in the mind.¹

Now thought finds expression in a variety of ways —by Poetry, Music, and Painting. Man is a progressive creature, who, through what he perceives outwardly by sense, may, in mind, rearrange and imagine a state of things differently ordered, perhaps

¹ *Vide* Whately's Logic.

more perfect. He may take the most striking features from this or that landscape and add them to another. He seldom beholds a scene in nature but his mind is able to suggest an additional feature, as wood, water, or mountain, which would impart greater beauty. From preexisting elements, he is able to compose an ideal world wherein he may complacently dwell. An actor impersonates the character of some deceased or living hero. He feels and acts as the person he represents might be supposed to feel and act; the nearer his approach to the supposed character, the more difficult is it to remember the fiction. He carries his audience with him.

An advocate once dilated with such force on the sufferings of a client, that the man, transported by the eloquence of the appeal, blurted out, that he had never been aware till then how much he had suffered.

Poetry is the abstract expression of thought by words. "Words are signs of our ideas," whereby similar ideas may be excited in different persons, so that a common effect or oneness of mental aspect shall be produced. This is sympathy. Imagination requires abstraction of the highest kind. Of all the faculties it is the most seeing and speaking. It is the nearest to actual vision. It forms a world of its own, peoples it, puts words into the mouths of its inhabitants, incites to high and lofty deeds, pays homage to beauty, encircles with bliss the good, melts in tender love, or is scourged by frantic rage. Its vagaries are many; as a faculty it is less beneath control than any other.

Music is the expression of thought by sound. Between sound and feeling the connexion is very close. We all know the cry of agony ; it is easy to distinguish it from the shout of triumph, or the hoarse tumult of rage. These sounds are abstract expressions of feeling, and we no sooner hear them than we form an abstract in our minds of all we know about them, of all our experience and imagination supplies.

It is nearly invariably the case that we form exaggerated estimates ; consequently the reality, bad though it may be, when fully known not unfrequently furnishes relief.

The musician modulates sound, in order to produce harmony. Every note has a character resembling some sound with which we are accustomed to associate more or less feeling. In the varied flow and changing character of a piece of music, we are unable to catch each of these separately and distinctly ; they awaken, however, many impressions ; some of them answer in character to those received years before, and cause us to live over, to reënact, scenes we may have thought buried in oblivion. If the emotions experienced are not very distinct, there is great variety, and a certain vagueness may be the Poetic attribute of music.

Painting is the expression of thought in form and colour. The artist delineates all he knows, all he feels, all that his experience furnishes, of the grand, the beautiful, the soft, the imposing, the tender, the instructive either in outward nature or in human character. Every stroke of his pencil reveals knowledge, a touch brings forth a desired expression ; here shines

virtue, there the darkness of vice is depicted. Painting is more definite than Poetry or Music. It is, however, but the seizure of a moment, whilst Poetry and Music are characterized by motion, an onward flow.

To trace every operation of mind in full, were wearisome and unnecessary ; we shall merely assign their proper names. Do we talk about an individual ? A hearer at once forms an estimate or abstract of all he knows about him in his mind, nor does he ever confound him with another individual of similar name. Talk about Cæsar, or Titus, or Pompey, of as many celebrities as you please, and you are in no danger of being misunderstood. No one will confound them with Cæsar Borgia, Titus Oates, or your dog Pompey. It is a law that we at once ascend to the highest, at once form an abstract of all we know on hearing a name, as Cæsar. Cæsar's battles, Cæsar's character, Cæsar's Commentaries, Cæsar the man, Cæsar the warrior, Cæsar's death, pass in array before the mental eye with a vividness proportionate to energy, a distinctness proportionate to knowledge. Momentary embarrassment might be caused, had we a canine friend of the name, on hearing the word enunciated ; but, corrected on that point, our mind would annihilate space, and review in spirit, from given antecedents, the right Cæsar. Now were we to pursue in detail —analyze the mental operations called forth by the subject matter Cæsar, we should have to resolve them into the elementary parts of argumentation, as abstraction, generalization, memory, imagination, and reflection.

"When we view some relict of sensation reposed within us, without thinking of its rise, or referring it to any sensible object, this is Fancy or imagination." "When we view some such relict, and refer it withal to that sensible object which in time past was its cause and original, this is memory. Lastly, the road which leads to memory through a series of ideas, however connected, whether rationally or causally, this is recollection."¹

A remarkable feature in memory, worthy of attention, is its indestructibility. There is nothing in the whole range of mental phenomena more curious. We never forget anything. In the delirium of fevers men have been known to speak languages which on recovery they profess to have forgotten, but to have had some acquaintance with formerly. No doubt a condition of brain has, in these instances, been brought about by disease similar to an antecedent one, and so are spoken in the language of former years, the feelings either of the past or present, as may be, and which they might have supposed buried in oblivion.

Now "all our notions of mind and its operations are gained by reflection." The last to unfold itself, this faculty is that which most distinguishes man as a rational creature. In preserving us also from impulsive action, it is the most important. According to Mr. Locke, by it we gain our only clear and definite notion of Power. To use his own words, we find that we are enabled thereby "to impart certain

¹ Extract from Mr. Harris, *vide* article Metaphysics, Enc. Britannica, Ed. 26.

directions to our thoughts, and this power in ourselves can be brought into action only by willing or volition." Reflection shows that Mind is a Power: it is that faculty which enables it to turn inward on itself, to become the object of its own investigations.

By reflection, a new train of considerations is awakened, preëminently important: viz. that Mind is Power. Intellectual operations have briefly been examined. Continuing inquiries merit an attention as close. Is this power immortal? We must distinguish its nature, as far as possible, because the human constitution exhibits energies in connexion with it—as life and nerve force—which one would suppose could not be confounded, their properties being so distinct. Physiologists have, however, contrived to confuse them; and their error must be our warning. Though preëminent by consciousness, mind has been confounded with matter and physical forces. This error can only have arisen from men losing sight of the properties which distinguish things.

To distinguish the nature of a thing, we separate it from things resembling. We may not be able to pronounce what a thing is essentially, yet be capable of pronouncing what it is not, by contrariety of properties. We may show mind to be spiritual, though unable to say in what a spirit consists. Quite possible is it to make clear to the simplest intelligence that properties belonging to matter appertain not to mind. It is the consideration of it as a Power, then, which enables us to place credit in its con-

tinued existence hereafter. To this end the ensuing remarks point.

All known things are capable of being classified into force and matter. Forces admit of an important division into conscious and unconscious.

Mind is the only conscious force we know of; it shows itself by memory, imagination, abstraction, generalization. These distinguish it from unconscious forces, as light, electricity, heat, motion, magnetism, as well as from matter, whose characteristics may be enumerated as divisibility, solidity, magnitude, and extension.

One force alone, conscious force, is essentially active; all other forces are to this as passive agents—agents that may be directed and moulded to will. Lightning may be drawn from the clouds, or used to transmit thought. This subservience to laws, open to investigation, proves unconscious forces to have been called forth by Supreme Intelligence, which has all things at command.

We find a force in our own frames akin to electricity, if not identical with it, and this same power is everywhere used for the transmission of thought. It appears to be the agent of communication with mind. There may be a "Telegraphic system of the universe" more marvellous than anything that has ever been conjectured; conveying every word, look, and thought of the mind, all speech and utterance, unto Him who is the Governor of the Universe. There are means and agencies in use man has never dreamt of; however, we cannot afford to pass into the realms of conjecture, enticing though they be,

but would refer those of our readers curious in such matters to Dr. Hitchcock's interesting work on the Religion of Geology. Our duty is to confine ourselves to the plainer path of more rugged inquiry, from whence we shall wander as little as possible.

Mr. Grove, in an admirable treatise on the Correlation of Physical Forces, proves "that the various affections of matter which constitute the main objects of experimental physics, viz. heat, light, electricity, magnetism, chemical affinity, and motion, are all correlative, or have a reciprocal dependence. That neither, taken abstractedly, can be said to be the essential or the proximate cause of the others, but that either may, as a force, produce the others. Thus heat may mediate or immediately produce electricity ; electricity may produce heat ; and so of the rest, each merging itself as the force it produces becomes developed : and that the same must hold good of other forces, it being an irresistible inference that a force cannot originate otherwise than by generation from some antecedent force or forces."¹ Later physiologists have exhibited the affinity between these forces and vital forces. Both are mutually convertible, both are dependent on matter for their peculiar manifestation. Now, the recognition of these facts, and the recollection that mind, whilst allied to the body, is dependent on and affected by its condition, or degree of health,—by a superabundance of bile, or by so trivial a circumstance as a hearty meal or a glass of wine ; the

¹ *Vide* Grove's Correlation of Physical Forces, p. 14.

conclusion is evident—that a man in gloomy spirits who takes a fine bracing walk in the fresh morning air will, by benefiting the condition of his body, improving its standard of health, render it a meeter instrument for the presiding spirit, and so lose a despondency he can now perceive to have been unmanly. Oh no—say some philosophers, those vapours have been converted into muscular force, and have thus been directly expended by exercise!

Dr. Henderson, in a clever work written in defence of his peculiar tenets, has not lost sight of this fallacy. If this be true, he argues, that nerve force, under a different condition of matter, becomes mind, the soul of man may eventually pass into a sunbeam. The strong man has but to refrain from exercise, to nurture his force, to become one of the leading geniuses of the universe; whilst woe betide a Herschel, or an Airy, for if they walk, or over constitutionalize, none other effect can be looked for than a road strewed with propositions!

Now it is well known that mind is dependent more or less on organization, though we little understand how mind may affect organization; but where can the premiss be derived from such knowledge, that mind is convertible into muscular motion or nerve force, that the intelligent can pass into the non-intelligent; or the converse? Unless capable of strict demonstration, such a conjecture ought never to have been hazarded. For there cannot be anything more important than the observance of existing and proper distinctions. We do not confound a steam-engine with the power which moves it, or

with the engineer who works it. We might as well say that an engineer is capable under certain circumstances of conversion into steam—steam into boilers, cylinder, and piston—as argue that vital forces are convertible into mind. As careful, then, must we be not to confound mind with organization. It is indeed essential for its proper manifestation, and as essential that its condition be normal. We never knew a human creature intelligent without brain; we never knew a brain intelligent *per se*. There is a dependency, but no sameness—alliance, but no oneness. Matter is divisible, has form, may be extended; mind is indivisible. No one, as Bishop Butler remarks, can conceive mind in two places. Its separate faculties may be considered. It is not uncommon to talk about imagination, but no one ever conceived imagination an abstract self-existence, or wisdom, or prudence, or any property of mind; wherefore we say that imagination is a manifestation of mind, or that mind shows itself imaginative, mindful, intelligent; as little may mind be conceived of the form of a cube, or a triangle; as difficult to imagine it drawn out as gold wire. The conclusion, then, that it is the opposite of material, *spiritual*, is inevitable. It is the contrary, in every way; it is invisible and sentient, whilst matter is both apparent and insensible. If I prick my finger, I feel it; but if the nerve, whereby communication is kept up with the me—the central consciousness, be divided, I no longer feel it, my finger becomes as insensible as other matter. It is the mind which feels, suffers, joys, grieves, loves, hopes, and fears.

Mind, then, shows itself as the opposite of matter. The Socratic theory of contraries is valid. Matter the chemist asserts to be indestructible ; it may be made to change form until lost to sense. This is the opposite of what can be done with mind. One grand change awaits us. There is no change of form, however ; the essential being remains, brought out indeed, refined, and made most excellent ; but identity is secured to each. Matter is lost in its numerous metamorphoses ; wherefore, it is the opposite ; and Socrates, from facts the most incontestable, has demonstrated our immortality. But, correct as may be the reasoning, resting only on human authority, without further assurance, the authority of a person holding contrary opinions might be deemed as good. The testimony coinciding and receiving confirmation from Scripture becomes unanswerable.

In regarding the human constitution, then, it is most important not to confound mind, life, and body. Mind has nothing to do with the growth of my fingers or my toes. "No man, by taking thought, can add a cubit unto his stature." In the presence of right conditions, there is the union of the one for the other which enables them, as Plato would say, to partake of the essence of a Trinity ; whilst thus together, one of unity—whereof the cause is, not the addition of the one to the other, but the fitness of the one for the other. Let the balance be disturbed by the disruption of one from the other, and this harmonious relationship for the time ceases.

CHAPTER V.

COMMUNITY OF THE ORIGIN OF THE RACES OF MAN SHOWN FROM THE SPIRITUAL NATURE OF MIND—ITS CHARACTER OR MORAL BIAS CONSIDERED—MAN NOT IN HIS ORIGINAL STATE BUT FALLEN—THE EFFECT ON THE MORAL ASPECT OF OUR NATURE.

“**L**'HOMME est un animal !” said a French orator, by way of peroration to his first speech in the Chamber of Deputies ; “ Man is an animal !”—and there he stopped. He found his subject exhausted, and he sat down in confusion. Thereupon his own familiar friend arose, and suggested that it was desirable that the honourable gentleman's speech should be printed, *with a portrait of the author!*¹

Whately tells us that a proposition is judgment expressed in words. We hope the above is not irrevocable. Looking at the meaning not in its logical but its plainest sense, we think we perceive within the brief laconism evidence that the honourable gentleman was a philosopher. He might have been speculating on human diversities ; he gets up to express himself, and, all at once, astounded at their width, is borne to the earth as by a revelation of

¹ *Habits and Men*, by Doran, p. 9.

their real depth ; and he then feels the attempt to render adequate justice to so great a question glaringly impossible. He might have desired to draw a strong contrast between barbarous nations and the enlightenment and intellectual greatness before him ; suddenly his fertile mind receives a vivid impression of the state of matters in the kingdom of Yariba, where, according to Mr. East, "Even a caboceer has been known to possess two thousand wives ; while the king of that country told Claperton that he did not know how many wives and children he had ; but he was sure that his wives alone, hand to hand, would reach from Katunga, the capital, to Jannah." ¹

The distance between Katunga and Jannah, or their precise situation, we do not tell for obvious reasons—we want to show that the poor French orator might have been a philosopher ; and we say that a full consciousness of the diversified fortunes of men, realizing momentarily, bursting inopportunedly in on his brain, perplexed him, and the real reason of his being able merely to ejaculate, "Man is an animal," was that he had too much instead of too little to say. A very good speech was nipped in embryo, and how apparent is it, that the sly friend who proposed so unsympathizingly that his portrait should be prefixed to his speech, was in reality a very beast, an animal of the lowest grade, combining the mischievousness of a monkey with its propensity to injure—who had won the

¹ *Vide Western Africa*, by D. J. East, p. 47.

esteem of a man, and betrays him on the first occasion, because unable to repress a rising joke: his only apology is that it was a good one.

Having reversed an obnoxious proposition, we return to the subject of this work—man and man's diversities. When it is remembered that their elucidation is our object, we shall more readily understand why the last chapter was devoted to considerations on Mind. The self-acting centre of all disturbances, it is operated on by things without, and the differences itself creates. These last are productive of no slight consequences. Human errors, by introducing suffering perhaps, effect judgments to some extent in individuals and nations: their influence is felt in determining a future cast of mind, and consequently a later issue of events. These events ripen as those tendencies develope, and they develope correspondingly with the mind's unfolding power in a soil specifically prepared for human purposes.

The preceding chapter—wherein, as it were, we had just entered the Intellectual world—we noted two truths preëminently important: The consciousness of the Divine existence from our own existence. I exist not of myself, therefore God, a Creator, must exist. The first great truth, independently of ourselves, is the existence of God; and, on the ground of our own existence, derived from God, we arrive at the second truth, that the soul of man is immortal, from the consciousness of its spiritual nature by its spiritual properties. For our spiritual apprehension recognises that, had there been nothing from

all eternity, nothing would now be. *De nihilo nihil*, is an immutable truth. A Being uncreate, then, there must be, as this spiritual apprehension informs us, to whom man is related differently than are the mere creatures who have no such power of recognising God. It is an alliance which assures us of immortality.

Now the distinguishing feature of mind is spiritual. This characteristic, never present in the lower animals, is always observable in man. The question of there being several races of men, then, of separate origins should never have arisen. Probably it never would, but for fear at the thought of an existence continued in Eternity, at a future whereon the present bears. Could the stubbornness of facts have been crushed, and the assumption of there having been many origins established, the evidence of revelation, which purports being addressed to the descendants of one pair only, would have been destroyed—here was the design. It has perished—let us mourn the weakness of those enemies of our race who would have the soul die with the body; the subtle spirit that, mayhap, had long kept society in awe resolve to dust; that which had had no form slowly assume one; and spirits of world-renowned wisdom condense into the unsightliness and loose consistency of ashes. Indeed, men in the aggregate have never believed the soul to be perishable; and it is interesting to observe that the vane of public opinion by necessity points to truth, though nothing is more common than for men to be deceived concerning the direction. Mankind at large have ever

repudiated such teaching. Scepticism here has never been general. Nations that can persistently refuse the gentlest forms of discipline, preferring lives of war and rapine to the least restraint, would scornfully declare that an opposite belief is an invention of our boasted civilization.

Now we proceed to inquire what the character of man's mind may be ;—is it good or is it evil ? Its nature is spiritual—what is its moral worth ? What does the public voice declare in this matter ?

Mankind recognises the immortality of the soul. It is true. To recognise truth is good. Does this recognition proceed from public rectitude ? Are men pleased with it ? Do they delight in the prospect of a future state ? Few questions have ever been more assiduously ignored, and no one of like importance has ever been more successfully swept from human attention.

Had we a precious stone, as the Koh-i-noor, and were careless about its safe keeping, we should be locked up in a mad-house. The world would do it for us. But we have possession of a brighter treasure, and are as indifferent about it as though it were valueless ; moreover, the world is silent, and does not interfere, its interest is unawakened ; here, then, the public and the individual are alike at fault. Where dwells the wrong ? is it partial, or is it universal—has it spread from a centre, or is it natural to all ? A more significant fact corroborative of its universality we know not, than that for the most civilized communities, as well as for the most barbarous, the severity of abstract justice is

everywhere recognised as too severe. It has to give place to a milder system of equity, more in accordance with the existing state of man. Were abstract justice enforced, that moment would annihilate our species and society.

Let us now be more special in our inquiries.

Man can recognise goodness and justice, he can applaud and uphold them, when not against private interests ; he also knows evil and oppression. From this capacity of recognition, he is pronounced morally constituted. Man is capable of shaping his conduct from his sense of these. He has within himself the consciousness that internal peace follows pursuits according with the former ; and the conviction that disquietude results from assuming evil counsels and bad desires as rules of conduct. Experiencing in every stage of his existence the truth of this, and finding none able to confute it, he acknowledges the rule to be universal. Penalty and reward assure him of the existence of *laws*, whose infringement or observance are always followed by meet consequences, because they are immutable : laws not written, but engraved on the heart, never to be abrogated, which tell of an Eternal Government, Supreme, and wider than creation.

Now man being endowed with a capacity for recognising principles of justice and truth, the inference in no wise follows that he is truthful and just.

We cannot deny God's existence, nor His moral government ; we may be averse to acknowledge either ; but the aversion, however intense and bitter,

cannot alter a single fact. Men often feel iron-bound, forced to the acknowledgment of so much truth that their actions rise in fiercest condemnation ; the fact is, man is more prone to falsity and injustice than to truth and justice, and dreadful though this be, it is evident, because, from the very reality and truthfulness of the constitution of the outward world, wherein living ; falsification, or representing things as they are not, ought unquestionably to be more difficult, since manifestly out of character with the whole order of things—a device of the human heart, and therein isolated. Blot man from creation, and, from aught nature reveals, we should say the thing were impossible. How is it, then, that lying is a principle of our nature ? The infant mind is called into operation by true sensations, arising from real impressions, that are produced by positive objects. Yet how soon will he fabricate, and represent things as they are not ! For, let it be observed, that there is no falsehood which does not in some way involve impossibility, consequently ingenuity in devising in order effectually to deceive. The vulgar saying of “a good lie,” shows this. Rogues are proverbially sharp-witted, they have acquired art, and are dexterous and experienced in wickedness.

This difficulty then, this opposition afforded by the whole order and course of things, by their reality and truthfulness, resisted and overborne by man, proves him to be by nature more prone to falsehood than given to truth. Does not History testify the same thing ? What were men prior to the deluge ?

What were they in the Assyrian, Egyptian, and Babylonian kingdoms? An objection might be raised, that they were unjust, idolatrous, but not liars; plainly enough—could a man be either unjust or idolatrous without embracing the very essence of a lie? Take a thing not your own,—you commit an act of injustice, as well as robbery. Suppose by the deed you obtain possession, by justice it is not yours. The action involves a contradiction; it is, and it is not, of these one must be true and the other false. You *assert* the *thing is yours*, for you dare not risk discovery; by justice it is not; therefore by being unjust you embrace a lie. But more than this, no man can be unjust without affirmation, or upholding his conduct, or employing means to carry out his plans; and here it is, in the attempt to establish where there is no foundation, that we frequently behold criminal consequences. Every immoral act thus involves a lie with its train of bad effects.

By fierce facts, threatening denunciations, the overthrow of empires, as well as by the advantages and blessings of veracity, men, here and there, have learned to venerate the name of truth. Our present condition is, in a measure, the result of these attractions and repulsions; but is the horrible susceptibility removed? Have we from time, or experience, become truthful? Far from it. The amelioration rather prevents our seeing in all its force man's proneness. Parents for the most part are sedulous in bringing up their children in an atmosphere of truth, and this care renders it impossible to

discover the infirmity so readily as were a less judicious system pursued. Glaring propensities are smoothed down; yet how often are our best feelings shocked by voluntary falsehood, when there is an absence of all occasion! A mournful and humiliating lesson is it which tells us man is *fallen*; that informs us of the bias of our nature; that, known and felt, will not impede parental care and solicitude, but guide effort by the light of knowledge and truth.

We are fallen—the reading of our moral constitution is of the plainest kind, and the facts it discloses are of the most unmistakeable character. Nor does a comparison, by principles of justice, truth, or goodness, afford any other solution. It may be inquired, what do we mean by principles? Moral principles are those whose fixedness admits of no change. Justice will always be justice, never unjust; truthfulness will always be the issue of that which is truthful, never false. But where do these properties reside, where are they impersonated? Where do they centre? These moral qualities are attributes of the Most High. They are *infinite* and *immutable*, because *He* is *infinite* and *immutable*. God, by infinite justice and wisdom, upholds His moral government. The principles of all things are in His hands, and His infinite power and will are in Divine harmony with His other attributes. Then the justice of the Most High will not suit our case—unmitigated, it will not do for man. By abstract justice we mean pure justice. Is it not evident that man cannot be just if it will not apply to him? Man

cannot be governed by abstract justice, for, as we have observed, it would annihilate him the moment it were enforced.

Humanly speaking, by justice is meant the action of that which is just—the way followed by an inscrutable Providence, pure in all His dealings. Were men, then, unfallen we should expect them to be gifted with moral qualities just and good; not infinite, but perfect; not absolute perfection, because the creature must ever be less than the Creator, but unvaried in action—not sending forth sweet and bitter water from the same fount at the same moment—invariably just, consistently good and true; that spontaneously his actions shall be in accordance with his nature, and be in reality good and approved by his Maker. Such was man as made by God, such is he not now. Inquire, is man just, good, true? Were he, how happy our race! Who can say, however, that the shadow of injustice has never tarnished his conduct? If it have, then are we by nature unjust, for that justice is always so and will never admit of injustice is as immutably true as that a line is length without breadth. Who can declare that goodness, with the humanity, urbanity, courtesy it implies, has marked his conduct at all times? If ever he have been harsh or cruel, then is he not good, but evil by nature; for that goodness will never become evil, nor admit of it, is as immutably true as that two terms agreeing with one and the same third agree with each other. Who can assert that equivocation never rested on his lips, or the distinct lie never faltered there? If this

be true, then is man false by nature, and as "things have actions consequent on themselves," so of necessity must all our actions partake the stain and be one and all essentially false, and displeasing in the sight of God, who is "of purer eyes than to behold iniquity." Whatever, then, moralists define man to be, they cannot prove him good.

We have said, that if a science of History exist, human actions will demonstrate its principles; so men in their actions testify that they are fallen. They have ever testified to the existence of a Supreme Being, and when they would portray the character of the Majesty on high, they could but take their own character and transfer it to a fancied being, whom their folly might call supreme—a creature of human mould, greater in degree according to imagination, subject to like passions with themselves, more uncontrollable, with greater powers of indulgence, and not altogether irresponsible, as a subject being never can. Such the fiction of the Ruler of the universe; first called by one name, then by another; idols of imagination, that fight as man fights, quarrel as man quarrels. For human penetration to pronounce God of a nature opposite to the dust He had moulded and furnished with moral character were impossible; as well might a creature dwelling in Cimmerian darkness tell of a land of beauty and of sunshine, whose eyes had never been penetrated by a single beam of light. Diversities in religion, in morals, in society, certify then that man is fallen. It were too terrible to lay the charge before God, that He made man with a moral nature the opposite of His

own infinite love, in order that he must oppose, for ever infringe His Divine commands. No; man has brought ruin on himself, and God alone can pardon and renew. One's actions testify that his position is unnatural, and greater proof there need not be than that he always looks to himself for renewal, rather than to Him who ought to be the object of all his actions.

The human moral constitution then is evil by nature. Through God's mercy, man is still enabled to perceive that justice and truth exist, not in himself: towards these attributes he has as it were to reach out—to follow after. Yet, when he knows of them, he will not; frequently he never makes an effort in the right direction. Here then, in the fall, we have the origin of human evil. The world, now full of woe, owes it to this fact. The vision of Adam has been more than realized:—

" Immediately a place
Before his eyes appear'd, sad, noisome, dark ;
A lazaret house it seem'd, wherein were laid
Numbers of all diseased : all maladies,
Of ghastly spasm, or racking torture, qualms
Of heart-sick agony, all feverish kinds,
Convulsions, epilepsies, fierce catarrhs,
Intestine stone and ulcer, colic pangs,
Demoniac frenzy, moping melancholy
And moon-struck madness, pining atrophy,
Marasmus, and wide-wasting pestilence,
Dropsies and asthmas, and joint-racking rheums.
Dire was the tossing, deep the groans ; Despair
Tended the sick, busiest from couch to couch ;
And over them triumphant Death his dart
Shook, but delay'd to strike, though oft invok'd
With vows as their chief good and final hope."

Paradise Lost, Book xi.

Sad though this picture be, it falls short of reality. Physical suffering entered the world by moral defection, spreading as the latter increased. There is a moral history of man of which his physical history is the counterpart; neither precise nor exact, but which has issued from it.

Can man, then, of himself regain the state wherein he was prior to the fall? not inaptly suggests itself when first feeling its full force. Will repentance secure it? No—though he never sinned more he could not revoke the past, nor cancel its heavy debt, nor regain a lost purity. Immutable attributes are in question, and the positive evil committed by me to-day, neither the good deeds of the morrow nor those of a life will suffice to erase. Let a man for three parts of his existence indulge vicious propensities, to the ruin of his health, the shame of his family, the loss of station, the entailment of poverty—the best thing he can do is to repent and amend; but he cannot expect repentance or amendment to regain health, station, wealth, influence—these fairly put to flight are for ever lost. To expect otherwise were absurd. How can misery inflicted by previous misconduct be nullified, either in itself or in its consequences? Will a just verdict be repealed because a prisoner repents? A man commits murder, the next instant repents; of what avails present sorrow as far as the irrevocableness of the act is concerned? the murderer does well, but is he not a murderer? will his sorrow awaken the dead?

Man is evil, and unless means, independent of

him—the criminal—be found, a criminal will he ever be. God's creatures we are, but he judges us by His own nature, which is immutable.—Before His bar we cannot free ourselves. How dare we look Him in the face? Where is the countenance so brazen? We do indeed want a friend. The more mighty the advocate, the better our hope. We want a friend who can bear the wrath; who, come what may, will protect us. Depend on ourselves, which we are so apt to do, and we shall be confounded eventually; for though two-thirds of an existence be virtuous, how shall we meet him who is immutable with a third of it evil? and how will our virtue meet the searching eye of immutable justice, that burns through eternity with the same stedfast blaze, brooking no appearance of sin? The unjust cannot meet the just, the unrighteous the holy.

Man is fallen; a change passed over him the moment he disobeyed God, it was disobedience for ever—from light he sank into darkness. The misery of the human race testifies to the absolute-ness of the fact. Argue, reason as we may to prove the reverse, the present condition of the world mocks argument. There is a point where philosophy ends and revelation begins, or else philosophy must be abandoned to conjecture; but truth admits not of supposition, and reason can assign no cause why man should be constituted at enmity with what his perception and better reason must sigh after. He perceives the beauty of justice and truth, yet cannot fulfil the severity of those conditions that to be just and true requires. The history of the fall is briefly

contained in those books Jews and Christians have regarded as sacred more than 3000 years.

Not merely, however, was that fall a work of destruction. Immutable purposes were fulfilled, and out of it will be evoked highest glory to God. He has not left the creatures of His hand without hope, but has placed them on a rock higher than they. The pilgrims of the desert had to look for restoration on a brazen serpent. It is ours to regard a crucified and risen Lord; with His glory man is identified, and that glory shall finally be disclosed as all in all.

CHAPTER VI.

THE VOLUNTARY PRINCIPLE IN MAN, A PROPERTY OF MIND CORRESPONDING WITH ITS POWER AND SCOPE—IT PROCEEDS FROM, BUT DOES NOT PRECEDE, MIND—THE PHILOSOPHY OF WILL, ITS CONNEXION WITH CONVENTIONALISMS, AND WILL-WORSHIP.

IF a man be morally evil, his actions will correspond; that is to say, the voluntary principle will be in unison with the moral nature. Thus if man indeed be fallen, his intellect will conceive, his heart cherish, his will execute, wickedness. The correspondence between these several aspects of one mind will be complete.

Now this is very plain, and one would imagine error in so simple a matter impossible. Human perversity, however, likes complicated questions—it has been asserted that the voluntary principle can oppose mind. We know indeed that we often act contrarily to reason, yet as surely are we positive that we never act without a concurring mind. The central consciousness may be in abeyance, captive to many an unworthy passion, subject contrary to what is known to be right; hence the will as blindly accomplishes. Where there is a mind, then, there must be a will, or bent, or bias, according

with which it will act. The correspondence is entire ; as mind is in strength or energy, so will be the will.

This has been disputed. "Will," says Schlegel in his Philosophy of History, "is the other faculty implanted in the mind of man ; the faculty on whose good or evil direction that of all the other faculties of mind and soul essentially depends. Independently of the moral distinctions of the mind, its innate strength or weakness, its steadiness or vacillation, proportionately augment or diminish the power of all the other faculties."

Now, that *will* by itself can distinguish between good and evil is emphatically to be denied. A strong will without a strong understanding means merely obstinacy. The error is very common. Will, considered by itself, can only be regarded as a property of mind, as imagination or memory. The proper order of thinking is often reversed, and never more frequently than in the employment of the word *will* relative to mind. Some reasoners would argue, from powerful determination I attain the end I have in view ; the attainment being attributed to the *determination*, rather than to an *understanding* of *ways* and *means*, or clear conception of the end in view. The argument may be placed in this form—I desire to go to heaven ; without the desire I could not reach heaven. The fact is entirely overlooked, that there must be something prior to the desire ; for, granting desire to be will, for argument's sake, before the desire must be knowledge of the existence of such a place as heaven—then, indeed, proportionate to the

power of that knowledge will be the desire. It may be colder than desire, a mere assent of understanding, devoid of clear or luminous conception ; when, as a consequence, equally vague and indeterminate will be the *will*.

It is a matter of the utmost importance that our notions regarding *will* should be precise. If *will* be prior to consciousness, the *Supreme Being may be just merely because He wills it*, and not because He is so essentially. This notion has, I believe, its foundation in an evil purpose. It is what wickedness would desire to prove, and what Satan seems to have hinted at, that God is just merely because He is supreme and wills it, not because *He is* essentially *just* ; therefore what God does is thus made just by His will, and *not* from the excellence of the thing performed flowing from His infinite justice.

Were these doctrines established, morality would be at an end, and conventionalism rampant over the earth ; and all that we see, in fact, indicates that this belief in a lie is one of the most common of all things, though many of those who believe are unable to explain wherefore. To use the words of Cudworth in refutation of those will-worshippers, there are things " naturally good and evil, just and unjust, antecedently to any positive command or prohibition of God ;" which are in the unfailing sources of His wisdom, His truth, His justice, His endless love and infinite power, whereby He acts conformably and never in opposition to the Majesty of His own unerring counsel.

Will is the active property of mind corresponding

with its tenour and disposition. So we understand it in man. We behold from afar off and *will*, or we remain content with the present and *will*. Actors are we on the stage of a probationary world, where, as the judicious Hooker remarks, "men freely resign lesser advantages for greater good, and that not by *will* but by understanding."

"For wisdom in itself hath the nature of a rule and measure, it being a most determinate and inflexible thing ; but *will*, being not only a *blind* and *dark* thing as considered in itself, but also indefinite and indeterminate, hath therefore the nature of a thing regulable and measurable."¹

Wherefore we say, intelligence implies activity, and, as man is essentially evil, his will is of the same nature. His actions exhibit this in the conventionalisms that have existed through all ages. These demonstrate incontestably as the metaphysics of the question, that man lives in open violation of laws of Eternal right ; consequently, knowing that he is fallen, we could expect nothing less than that he should deify his own will, regard it as a sort of first principle for mind to worship.

The foundation of all idolatry is in will-worship. Nine-tenths of mankind at the present hour are will-worshippers. Its aspirations are as high as its ground is baseless. Nothing less than perfection and human perfectibility, from innate energy, will satisfy its believers. An Indian Fakir, in the hope of being absorbed, will spend his days upon a bed of spikes—

¹ *Vide Cudworth Concerning Eternal and Immutable Morality.*

in measuring the greatest distances with his body, in ways too numerous, often too loathsome, to relate. A Romanist saint will pass his time in affected or real prayers, penances, and scourgings, until he fancies he attains the self-instituted standard, when, original and present depravity atoned for, commence his works of supererogation. Papacy is conventional in all its assumptions, from Papal infallibility downwards. The teaching of transubstantiation is conventional, "that the bread and wine, after the invocation of the priest and the consecration, are substantially changed into the true body and blood of Jesus Christ." This sentence, taken from Keenan's Catechism, would be terrible to any pure mind which had not sacrificed itself to Church notions; making what is somewhat facetiously termed Church, Holy Mother Church, more than God, and endowing her with authority to abrogate His most holy word. The same Catechiser teaches us that what are termed the accidents of this logical species, "the accidents which remain, are not bread and wine in reality, although they appear to be bread and wine." It is not bread and wine, it is bread and wine; it is not and it is at the same time. This mystery—and surely it is mysterious to be and not to be at the same moment—is represented as depending from the will of God, who imparts to a priest, no matter what his character, creative powers—for what? To perform contradictions and make the people swallow them. These we consider conventionalities!

The latitudinarianism of this country is will-wor-

ship. To none but latitudinarians could such doctrines be dangerous. But though will-worship be almost universal, the course of things proves and justice testifies of herself that a fiery Nemesis rules, and that some day eternal right will be uppermost and everywhere pervading. Regard the Church of Rome, she has been the great upholder of conventionalisms in modern ages. The first French Revolution embraced similar tenets—substituting Popular will for the Papal. Did any union occur? This Revolution, instead of embracing with fraternal affection the Pope, could bear no imperium, and fell as the fiercest avenger on the Papal system. Rome was shorn of all her ancient prestige, and pontifical glory was consigned to the tomb,—nor, though circumstances have on the whole been most favourable, has she since regained her standing; for in consequence of that blow at her infallibility, more than from growing wisdom in the world, the system of Popery is mostly regarded as effete, too absurd or anile for common-place credulity.

Again, there are good-natured people who cry out periodically, Let there be religious liberty, and who sometimes fall victims to their ignorance and easy tempers. Nor is this surprising in men who cannot see that one religion is better than another. If one however be better, then is the cry madness. Let there be tolerance the most complete; forbearance, but no maintenance of things false. Who would be so liberal as to maintain a foul disease at the expense of his entire body? It is the same sort of thing. If you want liberty, learn in what it consists.

What is freedom? once asked a member of the French Chamber of Deputies. It is the despotism of the law! was the admirable reply. Those things only are free which move within their proper and respective courses. When violation or infringement occurs, dissolution speedily follows. The less, then, there is of interference with the course of truth, the purer and more complete will be both freedom of action and the resultant healthfulness of a state.

Now many of the usages of society are conventional. That is, they mostly repose on no other foundation than human will based on human desire, with human reason to sustain them, in opposition to right and justice.

Whilst some are positively dishonest, the real nature of others, veiled beneath a plausibility that requires slight discernment to penetrate, may be seen in the several views of the Socialist, the Papist, and the Puseyite. Few sympathies exist between them; serving, however, the same principle, they are working towards a common end. The democrat hates state-patronage bestowed on the church, not so much from principle,—that is clear enough and the thing conventional enough,—but because he dislikes seeing snug incumbents when he himself is uncomfortable and discontented. He wants to reduce all men to the level of his own circumstances that he may rise. He labours assiduously with the High Churchman who longs to see an unnatural state-alliance ruptured, not because it is unnatural, but that a pompous hierarchy may burst forth and hold undivided sway. Everywhere it is the setting up of self.

The communist is a Conventionalist—God gave the earth to man to subdue. He sanctioned the possession. He allotted portions to individuals. He gave power to rulers and established authorities.

Not one of the least instructive lessons whilst on the subject of Conventionality may be found in the Sunday trading bill. It was introduced for the purpose of obtaining relief for certain tradespeople, to whom the seventh day is anything but a day of rest. The intention was good. But we must not forget that men are not then obliged to work. The reply is, the hope of gain induces them. Now no man can do anything decidedly good unaccompanied by resistance to temptation; therefore the tradespeople who desired the measure were wrong, and perhaps equally, in principle, if, through the weakness of their advocacy of Sunday rest, they wished to make it a means of closing the shops of their rivals who entertain no scruples on the matter.

The rejection of this measure is sufficiently suggestive. It will be argued,—Here we have an instance of a bill brought in from principle which fails in appliance: therefore principles do not apply to the masses or Governments; they are only fit for contemplation by theorists. Fatal reasoning as regards man's real welfare! The law for the preservation of the Sabbath is a Divine law, gaining no force by being received into the legislation. Real obedience is not insured thereby; on the contrary, the attempt is a Hebraism, and the law was applied conventionally, acting on those who have no pretensions to be Christians, and pressing more on the

poor than on the rich. They who break the Sabbath must answer to God alone for so doing. It is an especial piece of church legislation. It may be said we are a Christian people—therefore that they who desire the glory of God would support the bill, for that it is right when Christians go astray to legislate by Scripture. This perhaps is shallow reasoning, for the Bible would then be the standard of the people and the introduction of the fourth commandment into the legislation unrequired; even if they had apostatized, they would as soon expect the reïnstitution of the rite of circumcision as the employment of such a means—would they not understand that heart-obedience cannot thus be secured? A Christian people, however, would never have rejected that measure, as it has been rejected, because of the principle it sought, though erroneously, to serve. Though they had backslid very far, yet rich and poor would have yielded, and alike have shrunk from heaping contumely on what, after all, is a law of God. But the multitude are not Christian, and the rough ordeal this measure has had to pass through is one among many proofs. These few weeks have illustrated another important truth. Where did the Bishops of England find their authority for rejecting the religious worship bill? in their Bibles? Did they interpret the text "where two or three are gathered together in my name" as meaning not more than twenty must assemble together? Perhaps they think it is essential to have a Bishop among every band of worshippers to draw down a blessing. Are the Bishops guided

by the Bible? Is it their rule of faith? Do they not idolize their system more than the truth. The Pope believes himself to be infallible, the Bishops of England conceive the system of their establishment infallible. The opposition to the above measure, consider it in what light we may, will henceforth be regarded as a painful proof that the Bishops of England are not as enlightened as they should be, and but indifferent Christian Bishops.

Every means, then, for the advancement of self against truth and honesty, at the expense of right and justice, may be regarded as conventional. We have selected but a few instances. They abound in and throughout society, at home and all over the world. They are of every degree, from the petty knavish tricks of the lowest menial to the well-polished and well-considered plausibilities of the highest members of society. Where is the circle from whence they are excluded in this wide and busy world? Has not sufficient been adduced to show that in the world will reigns, in unison with mind, and that, set up in opposition to what is known to be true, it follows of necessity that man must love himself and hate God. Man's will is not the will of God; therefore man must be fallen.

CHAPTER VII.

SENSUOUS PROPERTIES OF MIND—THE CONNEXION EXISTING BETWEEN THE PHYSICAL AND THE MORAL—FEELING CHARACTERIZES ALL THE PASSIONS—THEIR INFLUENCES AND TESTIMONY TO A DIVINE GOVERNMENT.

BY introspection, we have regarded, briefly indeed, some of the distinctive features of mind ; we have yet to consider its properties of feeling.

That the discrepancies of society are all of them attached to mind is evident ; that some of them belong more peculiarly to certain phases or aspects of it is positive ; whilst that the greater bulk are fruits of its properties of sense or feeling, few will be inclined to doubt.

Mind feels. We remember a person, some years ago, expressing a wish, that whatever suffering might be before him in the world should be mental rather than bodily. The wish was induced by witnessing a more than ordinarily painful operation. Any torture he conceived preferable to that produced by the surgeon's knife. He had never experienced mental agony ; nor did he reflect, that it is mind, in all cases, that suffers, whether by the lopping off of a limb, or the torture of an evil conscience. The soul is the seat of pain ; and, by sense or feeling, it is

brought more immediately in connexion with the material world.

Now if mind suffers pain, it can also enjoy pleasure. To this property then may be ascribed, more than any other, the discrepancies which the world exhibits. They are fruits of unwarranted fears, unbounded anger, unlawful love, unholy desires, self-deification, evil speakings and surmisings. The Apostle Paul is a better philosopher than Aristotle. The moral reacts on the physical, and thus it is, that, according to the latter, *διαθεσις* is begotten and transmitted by generation.

Some there are, indeed, who make the physical (in their systems of philosophy) react on the moral, but deny the reaction from the moral on the physical. There can be no greater error. It is the opposite of truth. By moral disobedience man fell, and every physical evil is a result of that first virtual denial of God's supremacy and right to implicit obedience.

The *error* also, that the moral cannot react on the physical, is very manifest. Take the *cretin* of the Alps as an example. He is of an organization so imperfect, that no more than a glimmer of mind is perceptible. What a favourable specimen does he furnish for those who entertain erroneous conceptions on this point! Imperfect *organization* is the immediate cause of cretinism—of an almost more than infantile idiocy. We do not deny this. But on looking closely at the matter, we perceive that this asserted cause, this defective frame, is nothing more nor less than an effect, palpable and manifest, of

certain ascertainable antecedents. These are, sickly parents, half-starved by climate and defective nourishment, inhabiting valleys impervious to sunshine entirely in winter, and mostly in summer. But these antecedents, you object, are not moral causes? No, it is true; but are there no moral causes? Why were those parents so deficient in energy as to dwell in such localities? The mountaineer's love of home is insufficient to induce him to inhabit places fit for nothing but toads and lichens! Though a free-born son, he will live where his mountain-home freely admits sunlight. Such deplorable specimens of humanity cannot be accounted for, by saying men prefer dwelling in nooks and corners, bathed perpetually by the spray of cataracts; in dilapidated buildings, whose thousand crevices invite the wintry blast; barely existing! No—they are accountable only by a moral paralysis, absorbent of human energies, and benumbing to the soul as a gelid atmosphere is to the body.

Thus the moral reacts on the physical, and a diathesis is begotten which is transmitted by generation.

Some philosophers have an odd way of attributing every species of mental ill man is subject to, to physical causes. Pursued to its principle, all moral evil would be reduced to a physical cause, and men might be bled, leeched, and blistered, "secundum artem," and be cured of the fall.

Now we inquire,—do these remarks render us liable to the charge of digression in a chapter purporting to treat upon the passions? We think not.

Sense or feeling may be regarded as the immediate cause of all diversities. These diversities, considered apart from their origin, would perplex the acutest philosopher. The passions might be classified, but that would not advance our study. Neither would their separate consideration. We purpose merely considering the influences of feeling. Whether strictly correct in an ethical sense we inquire not; it has appeared to us right, because whenever the emotions manifest themselves, feeling is always in the ascendant. The passions too are always of pleasure or of pain. Nor are we without anticipations of success in this method, we trust, avoiding a labyrinth of confusion. A man looking abroad over the world, and regarding the variegated action of the passions, can barely discern the elements of conflict. It is like a terrible tempest. Sea and sky are blended in one. The up-heaving waves dash their angry foam into the low scudding clouds that drift wildly along, whirl around the summit of every crest, and search every hollow. We have stood on a rock, against the base of which the entire weight of the surf of the broad Atlantic precipitated itself. Every particle of that rock vibrated. The passions in man remind one of a furious sea, surging through a narrow and rock-bound channel, with this exception, that their boundaries vibrate not, neither are their termini softened by age nor external influences. It is true the passions are of many kinds, but feeling is the characteristic of them all; there is the feeling of revenge, the feeling of ambition, the feeling of cupidity.

Limited to an introspective examination, we

could not show our meaning ; but when we remember that the passions have their objects, and that it is the object which determines the nature of the feeling, we shall understand more about the matter. The poet derives pleasure from contemplating the works of God. His ardent nature is enraptured. This is pleasure. The miser gloats over his hidden treasure, and whenever he experiences a sense of safety, he feels pleasure. This is the pleasure of avarice. Pleasure is common in both instances, the difference is owing to the object, and therein lies the responsibility. The question is then shifted to the licit or the illicit ; it is no longer of man's capacity of enjoyment, but one of responsibility, of a capacity abused, of reason outraged ; the liking or the disliking is not admitted, but means neglected discussed, that properly entreated the right course had been pursued.

The worthiness of an object it is which imparts nobility to sentiment ; withdrawn from selfish isolation, the soul glows when dwelling on some object that is without, which has awakened latent susceptibilities. Men are drawn as by magnetic attraction, and as they linger in suspense momentarily, between themselves and an object—as between two magnets, so surely will they ultimately be found attached to one or other.

How great ends do pleasure and pain subserve ! What a wide scope of action is that wherein feeling plays ! The mainspring as well as the reward of action. The incentive as well as the beacon around which Faith and Hope centre. Charity lights that

beacon, and is the cheerful companion sustaining and animating the other by her attractive influences. The boundary overstepped, and this feeling—this source of pleasure or of pain—becomes the instrument and scourge of punishment. Can greater proof be given of the existence of a high moral government? In the purely intellectual there is a strong tendency to monotony. Feeling destroys the blank. Were men, regardless of everything else, to pursue simply intellectual callings, to the suppression of every natural burst of kindly feeling, universal insanity would prevail. The path would be too even. No such regularity however exists. The world is coloured by feeling. If reason framed it, *feeling* infused vitality throughout its wide expanse. Nowhere dwells such variety as in the variegated play of feeling. Not merely, then, is man an intellectual and moral being, he is also a creature of passions; subjected to impulsive action from powerful feeling. The heart is the centre of these affections. That is to say, physically considered, this organ is most affected by them. For though it cannot be alleged that mind is liable to passion, it is an exception of words rather than of fact, for mind is the centre of all sensation, and no impulsive action happens without immediate or previous consent of the central, conscious me. There need be no direct exertion of reason to bring it into play, it is possible for mind to yield without an effort to the worst influences; to rejoice in licentiousness, to plan schemes of revenge, and in thousands of ways to bend its lofty powers to promote evil. Still, the heart is the organ

most affected, and thus it happens that men, by employing material images to express invisible powers, early learned to speak about the heart as the seat of feeling, where the affections are enthroned; and rightly, since they perceived the reaction in the purely mental to be from the brain; whilst in the purely emotional they perceived it to be transmitted therefrom by the heart. The feeling of fear induces suppression of its action. Rage quickens the circulation, and so do joy and emulation. All monotony then is broken up, the road-way of life is rugged. Here and there beautiful oases are sprinkled bright and green, contrasting with a desert scene, but the terrible and the grand, the fearful and the timid, predominate. Man can love with the gentleness of a dove. He can hate with the bitterness of a Cain!

The passions, then, are but modifications of feeling—love, generosity, revenge, malice, are degrees of feeling, whose nature and moral worth are determined by the object whereon they centre. Feeling has been considered inferior to intellect; that it is so necessarily is a common error: who with any discernment would not rather prefer a good and gentle heart to the rarest intellect? The one is a well-spring of joy, a bright jewel, often despised, not the less precious, which delights in diffusing and sharing its joys, whilst intellect is often eminently jealous. To love and have the power of loving is transcendently more wonderful than are the choicest conceptions of intellect. The brightest gift God has bestowed upon man is the power of loving, and whoever has not felt a ray of that in his soul is not

born of God ; and there is no clearer proof that man is corrupt and fallen in feeling as well as in mind, in that he uses not the endowment to praise the Giver.

Well, men seeing the passions lashed into furious action, and looking into their own hearts for explanation, have remarked,—Nothing like government exists, either there or without, therefore the existence of a High moral government is chimerical. There is no correspondence between cause and effect. Similar antecedents produce widely different results—what is sufficient to induce one man to cut his throat, happening to another provokes him to laughter, and he narrates the occurrence to his friends as one of the funniest jokes he ever experienced. This man swoons at a gleam of light from a milk-maid's lantern, while a more hardy fellow goes up and commences a flirtation with that same maid. One person preserves a calm unruffled front, though an earthquake reverberate in echoing thunder beneath his feet. He is unmoved though nature herself upheaves, shudders, and is convulsed. She may threaten dissolution—she may split asunder from pole to pole; the hushed air is not more tranquil than his face. The funereal and slowly waving palms may alone be there to whisper his sad requiem, but the spirit enthroned in such a one seems by anticipation to spring from an already crushed and mangled corpse to its final rest.

Another unfortunate jumps from a top story to escape the ruins of a falling house, which, after all, falls not, and his crushed remains alone are left to tell

of an anticipated fear, greater than any real danger and more disastrous in its consequences.

Can there be government where all this occurs ? We say yes, There may be indefinite variety, but as many agencies ; and though we cannot see all of them at work, we can perceive enough of the outlines of a great government to be convinced that no such thing as accident exists: therefore an order as intimate must prevail from creation's bound to her centre, from the finite to the infinite. Suppose, in illustration, that man's malevolent feelings hurry on a war that might have been prevented had not the carriage of a special messenger bearing stipulated terms broken down. Delay is created and hostilities commence. Legislators are in an agony at the accident. Unlucky messenger ! Unhappy axle ! Unfortunate accident ! The world is buried in bloodshed because an axletree breaks ! Oh that reason should be so influenced—destiny so moulded. Yet this axle breaks after harmonious laws : it had been subjected to long attrition. Politicians should see that their carriages are strong and the wheels well greased. This one becomes the very mother of discord, and what mischief may it not still foment ! But does not this carriage save your sagacious statesmen by directing public attention towards it ? Is it not well for many that there should be this varied play in human affairs ? What was the condition of the world before the messenger was sent ? Verging towards conflict, we may opine ! And how was that state induced ? Are not some grateful that the public eye is riveted on the broken axle, and that the public mind dwell on

calamitous consequences resulting from so small an affair, so lamentable an accident?

The upshot of the matter is, no one is blamed, and if there be one thing more than another which augurs a peaceful future, it is the absence of party-recrimination! Men are agreed as to the cause of the war. Thus far all may shake hands and unanimously hasten the conclusion of hostilities. Now if this be at all true as a picture, can anything be more evident than that *de facto* an almighty purpose is being worked out, and that man has not the absolute control of human affairs. Consider the imperativeness of laws harmoniously controlling the most trivial matters. Consider that axle cast aside to moulder away and be reduced to its elements—to be again taken up and assimilated into bone, wood, or flesh, according to the conditions it falls under—into the form of some beautiful woman, the pearl of society, a second Helen; or of some Cæsar, or Alexander, future warriors, whose deeds shall elicit clamorous applause from the brazen throats of multitudes similarly constituted. An Alexander whose thigh-bone once was, and again may form, a favourite roosting perch, is by no means an impossibility, any more than that the Alexander may now be stopping a beer barrel—

“ Imperial Cæsar dead and turned to clay,
Might stop a hole to keep the wind away;
O, that that earth, which kept the world in awe,
Should patch a wall to expel the winter’s flaw.”—*Hamlet*.

There spoke a philosopher as well as a poet—an Aristotle with the poetic genius of a Homer. If what

has been stated be true in the abstract, a Supreme Government may be illustrated in the most trivial as well as in the most important matters by an absence of everything fortuitous.

Thousands of millions of men have existed, every one of whom has differed somewhat from his fellow. A varying degree of mind, a somewhat different mode of thought, has marked each; beneath similar principles, mentally and physically each and all have been surrounded by varying circumstances; severally one common desire of securing a livelihood, independently of and often to the detriment of their fellow-men, has actuated them—acting independently of a superior will, the greater bulk never having heard of such a thing, beneath feelings acute or blunt, all are, as we think we have shown and shall further illustrate, working out the decreed purposes of that will, which must be and will be all in all.

Towards this end are things constituted—are not degrees, then, essential in it? Clearly they are. It may be objected, however, that discrepancies are only extremes of degree, and work in some unseen method to the furtherance of the end. This is erroneous; they may be overborne as though they had no place, but things opposite cannot advance, though they may be unable to impede. By the discrepant is meant those differences which exist, as between luxurious affluence and pining want; dishonest wealth and criminal poverty; despotic power and slavery; genuflexions to crucifixes and sacrifices to idols; the luxurious corruptions of civilization, its banquetings and its revellings, and the miserable Bosjeman feed-

ing on insects and wild roots. Contrast such scenes with the car Juggernaut and an Indian multitude frenzied by religious delirium, and you will see what is meant by discrepancies. Differences, however, and degrees will always be, and markedly they are intended perhaps ever to exist, certainly in this world, where nature is partial in the distribution of her gifts, and men vary in ability and enterprise. Had all men to dig their own coals at Newcastle, the fires of our engines would soon be quenched, and we should be returned to an antedated period centuries ago—without the least attendant advantage. Differences of themselves do not prove disease; when the opposite of a natural condition, as a limb three times the size of its fellow, then we recognise the discrepant.

Wherefore, though society in many of her forms is most artificial, and though erroneous in some of her distinctions, all differences are not attributable to the morally unjust. Entire uniformity will never be known among men. The analogy nowhere exists. Nor were such a condition, if attainable, desirable. The world would strike for an advanced premium on labour, and public and private worth expire. To give or receive would be alike culpable, as overturning a rigid and implacable balance. No Crystal Palace could rear its head. The intellectual might not invest itself with the material proofs of its glory. No adornment for moral worth were permissible. The aged and the young, the sick and the robust, must keep equal pace; in fact, all men be born of a day—inequality is forbidden!

Thankful may we be that we are not beneath such a system. Differences are essential to the welfare of society. Men are neither born equal, nor can they be forced to equality. The attempt to reduce them to one standard would be more unbearable than the fiercest despotism. One might as well hope to raise the temperature of the poles to that of the equator, as bring the man of intellect to the condition of him who with difficulty learns to read, but can never conquer his spelling.

" Better for us, perhaps, it might appear,
Were there all harmony, all virtue here ;
That never air or ocean felt the wind,
That never passion discomposed the mind :
But all subsists of elemental strife,
And passions are the elements of life."—POPE.

The characteristic feature, then, of the passions is feeling, and the ultimate of all feeling is either pleasure or pain. Of course there are many degrees of feeling, corresponding with temperament and the habitude of subjection to right or wrong objects. We may nurture influences arising out of affections that are properly or erroneously attached, until they constitute the comfort or bane of existence. The contemplation of death, and the certainty one day of a personal encounter, creates many emotions. But this subjection by fear to death may have its corrective in a well desired hope and strongly founded reason that death is a release and entrance to new existence. Such believers death cannot subject, and his only influence on them will be to elevate and soften. Those who have no such prospect before

them death will as surely debase. All forms of debasement, then, and every variety of elevation arising out of outward circumstances, acting on this capacity for enjoyment or suffering, will possess a mutual resemblance of character that will serve to distinguish the subject, whether of life or death.

In these diverse effects, then, everything speaks of government, and similar feelings are witnessed; modified, indeed, but essentially the same, generation after generation. To paint them once is to paint them for ever.

Death has always been regarded as the climax of suffering; the closure of a scene where, pain and sorrow having reached their most agonizing pitch, the tortured body, unable longer to bear its heart-rending load, breaks; and the released soul is launched into eternity, to its future of unending joy or misery. Have men succumbed to the fear of death or of pain? No, natural desire and pride have risen uppermost. Men have determined to enjoy as best they may, and this determination has resolved itself into all sorts of queer fancies. In old times we read of necromancy, sorcery, and theurgy, studies undertaken to evade this king of terrors. In modern days we hear of table-turning and spirit-rapping, the secret motive to which is evoked by the pressure of this inevitable law of death.

Lives have been wasted in the composition of elixirs to sustain life to unknown periods. What feeling has been called forth by this fear of death! Sick at heart and prostrate on beds of languishing, many a being has perished from hope deferred and

disappointment that a search after amulets and charms to preserve against sickness had been vain. More daring men have laid claims to complete success for their wildest schemes ; nevertheless, they have been observed to succumb in the hour of deepest trial. Effects of death are observable every day in some plot or other, and curious enough the thrilling interest awakened. What could the artist or the poet do without death ? Their best pieces would be robbed of interest. From very fear the dead themselves have been visited to allay the doubts of the living. Empirical hands have often ventured to smooth the future in order to calm the misgivings of too true a conscience. And this pain and this death, frequently despised in hours of exhilarating health, when apparently furthest removed, revenge themselves the more when near.

Military glory is another issue from the same fruitful source. It arose to make men forget death. Behold how this remedy expires in the deadly breach, or disappears when the bedridden warrior is brought to ponder for the first time in a life over past deeds. Where is it then ? Where is it while the soldier wonders whether pain or distempered thought continue after death ?—while he slowly muses whether either have limits ? whether pain accompanied by an unclouded mind be greater to bear than phantasms that seem connected with reality, but of which he has had no experience when well ;—which now appear too real to belong to a world whose only light and life is derived from the fire of evil passions lighted in hell ? He wonders, while anxiously draw-

ing his struggling breath, whether death be sleep or descent to everlasting darkness. No other eyes can see as his do now—none may mingle with those thoughts now; struggling speech fails to articulate too rapid thought, and chokes in the utterance; there is a depth of meaning in every flickering gesture fleet but intense, as the veil which shuts off the eternal rises and descends on the temporal. The features contract, the tongue moves, the jaw fixes, and thus men often die; the first impression of real amazement and intense earnestness settling on countenances that through long lives have expressed nought besides dissimulation. Yes, a great struggle has gone on in the world and now continues fierce as ever, yet laws continue unflinchingly the same. Deep into the hearts of some sinks this pressure, but is resisted as by granite by others. Who shall write the history of pain? Shall it be characterized as a blessing or a curse? A hell-born thing, it is overruled, and has often subdued the stubborn mind and been regarded as the dearest boon, though it had been grievous for the time.

It has visited every cot, palace, and abode of man. Sex nor age has it spared. It has bruised the widowed heart, lacerated maternal feeling, agonized the mourner, yet beneath a stronger hand has inculcated temperance, humanity, and love. We often see the fever-stricken patient, tended by a more patient nurse bearing with his whims, smoothing the ruffled pillow, and wiping parched lips. What a world is ours! How much to enoble because there is much to overcome! Pain, our greatest

enemy, is made a bond of union. Hateful in itself, it unites men by the closest fellowship. Commerce draws us together, spreads money, and joins the rich man to his fellow; but wealth cannot endure poverty. Pain draws the purse-strings; sorrow binds in fellowship. Do we eulogize it? No—we may admire the power that has turned it to do the deed its author detests and work for good. It is the serpent biting himself.

Tumultuous as is the strife of passions, they show us that though the elements of this moral world be lashed into many an angry tempest, the power that dominates is good; and as, in the outward world of nature, peace and tranquillity finally prevail over the most boisterous storms by His agency, so may we be assured that when He who quells nature's tempests shall say to man's angry heart, Peace, be still, a great moral calm will everywhere prevail.

CHAPTER VIII.

OBJECTIVE CONSTITUENTS OF ACTIONS—THE OUTWARD WORLD
CONSIDERED IN ITS TESTIMONY AND RELATIONS TO MAN.

THE declared purposes of this work are explanatory and remedial. By an introspective and comparative view of the human constitution we have discovered sufficient to account for discrepancies; and having seen that man is fallen, we can no longer wonder at the existence of opposite effects, but are more astonished at the numerous and abounding instances of comfort and happiness in society. Our examination hitherto, however, has disclosed nothing whatever of the remedial. What are we to do,—shall we abandon the search? Evidently, if a remedy exist it must be sought among things ab extra; and at first sight it might appear more likely we should find such remedy, if not in ourselves, in the world we live in. The influences of the outward world unquestionably are very great, and extend to the spiritual, the intellectual, the moral, and the physical man. The importance of these several relations demands that they shall be considered separately, but before doing so, we shall dwell for a moment on the special testimony *nature* offers to the human understanding.

Humboldt's definition of the external world, "diversity of phenomena in unity," is unsurpassed for its beauty and accuracy. Perhaps it is the highest verdict that has ever yet been pronounced on the unity of design manifest throughout the kingdoms of nature. Let us for a moment, however, regard the converse of the proposition,—God disclosing the all-sufficiency of the Divine unity in a world whose most charming characteristic is variety. In this way we shall perceive unity meeting all ends. Should this not be immediately apparent, consider the constituted order of things wherein a few principles meet many ends. It will prepare the mind for the higher truth. What, for instance, had light and atmosphere to do with the scene before you? Air is essential for the life and growth of every living structure, vegetable or animal, and not less imperative is it for changes occurring in the mineral world. Attempt to classify or enumerate the ends it meets, and one's amazement increases. God said, Light be—light was. Who shall tell the thousands of changes that would then be wrought in Chaos? Entering into combination with an atmosphere, the whole became luminous, and this globe was instantaneously surrounded with a glorious halo, which caused the darkness that for some mysterious reason had settled on the void and empty waste to disperse and yield to the brilliance of day.

It is probable that light and atmosphere develop heat; where constant in proportion, as at the equator, the temperature is always equable. The poles of our earth deprived many months in the year of sun-light,

cold is generated. The effect of a heated centre and frozen extremes is, perhaps, terrestrial magnetism with its array of mysterious influences.¹ The warm air from the equator rises and diffuses itself, whilst the denser cold from the north rushing along the surface penetrates the rarer medium, until heated it ascends, and a great circling current from north to south is produced; this meeting the rush of air caused by the earth's diurnal rotation at right angles, the resultant is, where these laws are constant, where days and nights are always nearly equal, the trade winds.

Again, what lessons may we not learn of the variety of ends fulfilled by the same agents. Dr. Carpenter tells us that "The barren and unproductive rock, upheaved by submarine agency from the depths of the ocean, becomes gradually clothed with a succession of vegetable forms; until at last it is capable of sustaining those which are most elevated in their type of structure, and most beautiful and majestic in their aspect." "No soil at first exists from which nutriment may be extracted; the disintegrating surface of a granitic or calcareous rock can afford no other pabulum than the liquefied vapour which has descended upon it from the clouds. Every particle that is contained in the fabric of the apparently insignificant lichens and mosses which first invade its sterile uniformity must have been

¹ Professor Trail of Edinburgh performed many years ago an interesting experiment. Capping the extremities of a bar of iron with ice, he heated the centre,—the bar became magnetic. Hence the supposition is not unnatural, that equatorial heat and the cold at the poles develop terrestrial magnetism.

drawn from the air—and when, by the death and decay of successive generations of such humble plants, a more productive soil has been created, wherein higher vegetable forms can take root and flourish, that soil must be regarded as condensed or consolidated air.”¹

Again, molecular arrangement of surface, a thing mysterious to a high degree, by reflecting or absorbing certain rays of light produces variety of colour. Light itself, affected by a change of the earth’s position, is adapted to the various stages occurring in the unceasing round of nature’s operations. The electric or actinic ray abounds in spring, and elicits by its magic power those sparks of life that have been latent throughout a winter. In the summer and autumn, heat and light, or the red and yellow rays, preponderate, and these clothe the earth with beauty and mature her fruits.

The atmosphere meets many ends in the economy of nature, so that manifestly the first order of things is from unity to diversity, although the order to our senses is the converse. Nature plainly tells us that the universe, in its indefinite variety, is a material proof of the unity of wisdom and counsel whereby it exists. Not many masters have been consulted in its construction. As the sun’s rays diverge to all parts of the world, reaching everywhere through space, and conveying wherever they arrive intelligence of the sun’s existence, announcing moreover his effulgence and majesty, showing everywhere his power and marvellous influences, this won-

¹ *Vide Principles of Physiology, Gen. and Comparative.* Carpenter, p. 184.

derful orb may serve as a type, feeble indeed and obliged to veil his light, when used to represent that Infinite Majesty the world speaks of, from the least of the infusoria to the largest planet. Limitless design, unbounded vastness, immeasurable tenderness, tell of attributes to which man's consciousness attests. A world within ourselves responds to the one origin of the world without. "The heavens declare the glory of God and the firmament sheweth his handy work." The blue curtain of the sky, the earth, the solar system, the blade of grass, the remotest fixed star, the smallest animalcule our microscopes can discover, proclaim design, connexion throughout to a mighty end,—His Infinite glory.

Now it is useful in such considerations to consider the immensity of nature, knowing that her proportions to Deity must ever be that of the finite to the infinite. Who, then, shall penetrate the mystery of that Being?

In nature's works we are conveyed through space and time to an already existing eternity, when He alone, the uncreated, was all in all. "Let us try to imagine the distance of one of the star-clusters in the nearer milky way. The earth is ninety-five millions of miles from the sun. Uranus is nineteen times further. The great comet of 1680 recedes above forty times further than Uranus, or about twenty times beyond the orbit of Neptune, and requires, according to Encke, 8800 years for its revolution. The nearest fixed star is supposed to be 250 times further from the sun than this comet at its greatest distance, while the star *a* Centauri

11,000 times, the star 61 Cygni is 31,000 times, and the star α Lyrae is 41,600 times more distant than Uranus ; so that light travelling at the rate of about 170,000 miles a second, would be three years, nine years and a quarter, and twelve years, in reaching us from these bodies respectively. But if each of the stars in a nebulous cluster be a sun, and if they be separated by intervals equal to that which separates our sun from the nearest fixed star, light would require thousands of years in order to reach us from such a distance. “ The rays of light of the remotest nebulae must have been about two millions of years on their way.”¹ They are, therefore, as Humboldt remarks, “ the voices of the past which reach us. It has been well said, that with our mighty telescopes we penetrate at once into space and into time. Much has long disappeared from those distant regions before it vanishes from our view, and much has been newly-arranged before it becomes visible to us. But were the means of vision which enable us to behold that remote point to be doubled, who can imagine that we should not see other clusters burning at as great a distance beyond it, as it is beyond us ; and that were we to be transported to that remoter system, we should not behold similar unterminated collections of suns and systems as far beyond ?”²

Nature thus speaks to us relative to immensity, and as decidedly when we contemplate the intelligence existing in an ant, or the smallest insect.

¹ Sir W. Herschel, in the Transact. for 1802, p. 498. Sir J. Herschel’s Astr. § 590.

² Pre-Adamite Earth, by Dr. Harris, p. 161.

Everywhere we behold more than we can explain, and therefore it may be the potentially infinite. We shall now proceed to consider more specially nature's influences on the mind and heart of man.

Mind, placed in proximity to her works, is greatly affected—How? There are causes in nature. There is the cause whereby all things exist, and there are agencies whereby the things that now are, are as they are. Have we any connatural perception of these, whereby we shall sooner or later arrive at a knowledge by the maturing of our faculties, or otherwise—of these principles, or laws of effect? No—had we, men would have learned at least about God. They would have known more about His will, whilst all concerning material laws would have been fathomed spontaneously. Intuition could only have been a result of first principles inherent in us, welling upwards, as a stream of water gushes forth from its fountain to find its level.

We have no such endowment, and this reason tells us as plainly as facts. At first it may seem otherwise, we may imagine that man surely knows by intuition that there are causes of effects. If he do, he knows not what those causes are, he can but apprehend their existence from effects. He beholds unvarying seasons; that winter arrives at Christmas; that clear summer and autumn evenings produce heavy dews; that water always boils after heat has been applied; but how long is it before ever he dreams of causes, and whenever he does, does anything intelligible ever result?

Now an intuitive knowledge of principles could

only proceed from principles within. But man is born destitute of all principles, either of justice or of knowledge ; neither exist naturally in him, and both are objective. He grows up, it may be said, to some sort of apprehension of them. Then why are not all men alike ? Now no such causes as are often looked for exist. We frequently indeed hear the phrase, "study an effect to arrive at its cause;" by this, however, is meant, not the essential cause of the thing, but the antecedent of which it may be the consequent. Mr. Grove, in an admirable treatise on the Correlation of Physical Forces, pertinently remarks, "We cannot predicate of any physical agency that it is abstractedly the cause of another; and if, for the sake of convenience, the language of secondary causation be permissible, it should be only with reference to the special phenomena referred to, as it can never be generalized."¹

Now whilst avowing our disbelief of man's being endowed with any faculty for that which, in the popularly credited sense, exists not, we do not deny but that sometimes he exhibits the power of apprehending immutable truths. The gift, however, is rare—the happy hits made by it as rare ; and most positive is it they never can be followed up in just sequence. No great series of discoveries have ever thus been made, and an appeal to facts will tell us, that it is only under peculiar conditions of education and communion with civilized people, that such mental brilliance is ever witnessed.

If we regard savage tribes, we find that thousands of years produce no change in their circumstances.

¹ Page 9.

“The people of the vast continent of New Holland, and of the large island of Papua (or New Guinea), who are among the rudest of savages, appear to remain (in those parts not settled by Europeans) in exactly the same brutish condition as when they were first discovered. They roam about the forests in search of wild animals, and of some few eatable roots, which they laboriously dig up with sharpened sticks. But though they are often starved, and though they have to expend as much toil for three or four scanty meals as would suffice for breaking up and planting a piece of ground that would supply them for a year, it has never occurred to them to attempt cultivating these roots.”¹

Now this is a true type of savage life. Savages never of themselves improve. The same learned author shows that without Divine instruction in the first instance, all men had remained savages. Now if all men be of one origin, all must have been instructed, and this instruction must have been preserved by some and abandoned by others.

“Human society,” says Whately, “may be compared to some combustible substances, which will not take fire spontaneously, but when once set on fire, will burn with continually increasing force.”² Isolate man then from all communications with the civilized world, and we shall soon have evidence that he has no intuitive conceptions of first causes, and we are confirmed in this conviction by external facts that are independent of all reasoning, and

¹ Introduction to the third Dissertation, Encyclopaedia Britannica, by Archbishop Whately.

² Ibid.

which tell their own tale with a force superior to argumentation however ingenious. The following is an account of a forest tribe of the Malay Peninsula.

"The original people live in the dead of the forest. They never come down to the villages for fear of meeting any one. They live on the fruits of the forest and what they take in hunting, and neither sow nor plant. When a young man and woman have engaged to marry, they proceed to a hillock ; the woman first runs round it three times, when the man pursues ; if he can get hold of her, she becomes his wife, otherwise the marriage does not take place, and they return to their respective families. Their language is not understood by any one ; they lisp their words, the sound of which is like the noise of birds, and their utterance is very indistinct. They have neither king nor chief of any kind ; but there is one man whom they style Puyung, to whom they refer all their requests and complaints, and they invariably adopt his decision. They have no religion, no idea of a Supreme Being, creation of the world, soul of man, sin, heaven, hell, angels, day of judgment. They have no priests. The Puyung instructs them in matters relative to sorcery, ghosts, and evil spirits, in the belief of which they are all influenced. They never quarrel or go to war with another tribe. In sickness they use the roots and leaves of trees as medicines. When one of them dies, the head only is buried ; the body is eaten by the people, who collect in large numbers for that purpose."¹

¹ Pickering's *Races of Man*, p. 307.

After these illustrations we need not make many further comments. Instead of our having an intuitive faculty of first causes, left to our own powers, we cannot recognise, it would appear from the above, even a Supreme Governor of the universe, still less discover His nature and purposes. And had God never revealed himself, men would have had no notions of any being superior to themselves. This being the case relative to the highest truth, we cannot philosophically consider ourselves so endowed as to have the power of discovering nature's secrets by intuition. Her beneficial results on the civilized being proceed, as we might expect, not directly from the outward world, that being passive and inanimate, but by communication direct or indirect. Nature herself contains no sovereign remedy for evil, and therefore man being a fallen creature, there is neither active power nor wisdom in her to prevent or impede a constant process of deterioration from bad to worse. Neither is there aught in her richest stores wherfrom man may devise an efficacious remedy, nor has he, supposing there were, in himself the skill to apply it, if existing.

Now it is interesting to observe the mode in which in civilized communities the intellectual character of man is affected by an external world.

Things are distributed into genera and species. These distinctions it is essential to observe, for man in reasoning is ever apt to confound things diverse by nature and in properties. We learn then from natural laws, for men, by observation, perceive a something in bodies which makes them, e. g. alkaline

or acid ; characteristics may be sought for by the chemist or the logician ; no such thing would there be as a logical species, if essential distinctions did not exist in nature. Thus the understanding transcribes nature's laws, and finds in them types of the order in which we reason ; framed by understanding, these laws are meet for understanding.

Now this transcription occurs by a species of induction, which Dr. Reid notes in the fourth chapter of his fifth Essay on the Intellectual Powers.

“ The general utility of the distribution of things into genera and species arises from a principle of our nature. When we observe, that nature, in her animal, vegetable, and inanimate productions, has formed many individuals that agree in many of their qualities and attributes, we are led by natural instinct to expect their agreement in other qualities and attributes which we have not had occasion to perceive. Thus, a child who has once burnt his finger by putting it in the flame of one candle, expects the same event if he puts it in the flame of another candle, or in any flame, and is thereby led to think that the quality of burning belongs to all flame. This instinctive induction is not justified by the rules of logic, and it sometimes leads men into harmless mistakes, which experience may afterwards correct ; but it preserves us from destruction in innumerable dangers to which we are exposed.”

“ The reason of taking notice of this principle in human nature in this place is, that the distribution of the productions of nature into genera and species

becomes, on account of this principle, more generally useful."

"The physician expects that the rhubarb which has never yet been tried will have like medical virtues with that which he has prescribed on former occasions. Two parcels of rhubarb agree in certain sensible qualities, from which agreement they are both called by the same general name, rhubarb. Therefore it is expected they will agree in their medical virtues. And as experience has discovered certain virtues in one parcel, or in many parcels, we presume without experience that the same virtues belong to all parcels of rhubarb that shall be used.

"If a traveller meets a horse, an ox, or a sheep, which he never saw before, he feels no apprehension, believing these animals to be of a species that is tame and inoffensive. But he dreads a lion or a tiger, because it is of a fierce and ravenous species.

"We derive that knowledge of nature necessary for the purpose of life from two sources. We are capable of receiving innumerable advantages, and are exposed to innumerable dangers, from the various productions of nature, animal, vegetable, and inanimate. The life of man, if a hundred times longer than it is, would be insufficient to learn from experience the useful and hurtful qualities of every individual production of nature taken singly.

"The Author of nature hath made provision for our attaining that knowledge of his works which is necessary for our subsistence, (1.) partly by the constitution of the productions of nature, (2.) and partly by the constitution of the human mind."

Things being thus constituted, men by observation and experience acquire sure data. The line of the horizon, the arc of the heavens, the angles celestial bodies form with the horizon and each other, are suggestive of the first principles of mathematics. The primary suggestions of all science enter the mind through sense, therefore man is liable to much error. The rising and setting sun is a truth apparent to sense,—it is not true really. The rotation of the earth round its axis is a fact contrary to sense, almost entirely demonstrable to reason. Thus, as man is circumstanced, we may say that repeated observation lies at the root of all knowledge.

Now the benefit received by contemplation of natural order and arrangement is as advantageous to our moral as to our intellectual nature. Maternal care and the love of offspring displayed by animals, is delightful and profitable to witness—man admires it, he is bound to do so. He rejoices in the beauty which clothes with every variety of shrub and flower the earth—it is natural he should ; he expands beneath the instructive lessons by which he is surrounded—so it was intended. Evidently, however, man does not reflect the beauties of the universe aright from a bright and pure mind, whose surface is untarnished, because where the earth is the richest, the most variegated, the most prolific, there is he often the most degraded and abject. Natural riches cannot engender poverty any more than the mines of Peru could pauperize Spain. There are conditions, then, which unfulfilled the world's choicest lessons are lost ; wealth ceases to relieve want;

melancholy is engendered, and discontent prevents our receiving pleasure from the sunny landscape, by fixing the gaze on the leprous and withered heart within. Men may be educated, and yet no slave be so bound to his master as they to their fears.

Our moral nature is awakened by a something without acting on a something within ; admiration at a propriety of arrangement which we call beauty, and this is without or objective. This beauty operates by winning our senses, and whilst the pleasures of sense are strong, we have confidence both in ourselves and the world which affords such pleasing emotions. Devoid of any experience of falsity, there is nothing to dim the colour and freshness of *new existence*. Durability and permanence rest on every object. We expect to realize in Society the promises of youth. Firm in conviction, strong in hope, all appears easy whilst we drink at the fountain of the waters of admiration. Difficulties melt beneath our ardour. The laws of that outward world we regard as so bright, and the nature of that Society whose honours we so covet, we fancy we know merely from feeling ; for were we asked to define either, we should be found ignorant as an infant asked to define a tree. He fancies he knows from consciousness of outward form and appearance, though truly ignorant of its parts, structure, and uses. In early life the deficiencies of knowledge are supplied by an ardent imagination. Poetry is the Promethean spark that fires its ardour. In life's journey, we are firstly unconscious whither our footsteps lead. Careless of the

future, and delighted with the present, we are as one wandering amid flowery meadows without bent or direction. The fragrance of the air delights, its morning coolness refreshes, and the song is provoked by wanton joyousness of heart. Presently noon-tide heat dissipates this early freshness; increasing distance bars return; gravity succeeds gaiety, and, like the anxieties of life, the circumstances of position press heavily upon him. The perfumed air now palls; what once delighted now fatigues—wary and faint he would breathe out his soul. What a difference between the ease and hilarity of morning and the labour of life's eventide! After such a fashion is our moral nature affected in its progress and development; with none other teaching than the voice of woods and forests, man cannot be satisfied, though he may be at first delighted. Let him see this fair outward world through Him who made it, and feel that he also is provided for and not abandoned; and then wisdom stands forth, and Infinite beneficence is proclaimed, love, wonderful to relate, subdues his heart, and marks of all-pervading care draw forth, as with an enchanter's wand, gratitude where hatred dwelt. The man is made! no longer on the low ground of despondency, he occupies an eminence. He resembles a traveller who, on reaching a mountain's summit, pauses to behold the country he has traversed. He beholds all its features, he perceives a unity which never struck him when on the borders of some inland lake, he regarded its surface and immediate vicinity without considering that it might be the source of some mighty river of wealth and bounty,

or that it was a mere fountain, nourishing a stream whose course lay amid sterile wastes, finally to sink into a stagnant marsh, from whose bosom rise rank effluvia and noisome pestilences. The feeling he had begun to consider deceptive again rejoices his heart. It is true in itself, but it was out of course. He sees that not more ice-bound the frigid zone, or more cheerless its frozen aspect, than reason without feeling. Neither the majesty of nature, her beauty, nor her sweetness, had affected him rightly, for she contains no remedy for evil, but abundantly rejoiceth the heart when once that remedy is applied. He experiences a restoration.

Now the influences of the external world on man's character as a moral agent, are only in harmony with those whereby the necessities of his social and physical being are met.

Man in the highest condition of culture and civilization whereof capable, gains the knowledge that has contributed to his elevation from observation of things external to himself. He applies what he sees. The primary suggestion is derived from without, and found capable of practical application, and often increasingly. Regard any manufactured article—generally we can trace some resemblance to natural objects. The linen fabrics of ancient Egypt in texture resemble the papyrus on which the people of that country wrote. Steam up-rooted the bowels of the earth long before the birth of a Saville or a Worcester. Analytic chemistry was perfected in Adam. Man has no title to creative, only to adoptive, genius. Seldom can what he either finds, or applies, be attri-

buted to prior conclusions based on well-known principles, more usually to what is called, from its unforeseenness, accident, or else to suggestions immediately derived from nature. The vigour of genius lies in combination and arrangement ; the elements are always at hand.

In some arts nature may be more suggestive than in others. An artist gazes at the bright embers of a coal fire, and discovers rocks, trees, lakes, faces—in short, the elements of a fine picture. Similarly the first orders of architecture were framed. We remember having seen natural pyramids of rock above Ibreem in Nubia. The formal square-topped rocks, which compose the boundary of the desert on either side of the valley of Egypt, remind one strongly of its palaces and temples. In those temples the most unobservant will be able to see in lotus and palm-shaped capitals, copies of the natural lotus and palm-tree ; whilst the cylindrical form of their columns, sculptured to represent the trunk of the date-palm, or bundles of lotus-stems, sufficiently indicate their origin.

Communication spreads knowledge. Originally it proceeded from Egypt to Greece. The Greeks furnished more than their quota by improving on what they had received, and in giving an ample measure to the Romans, who copied from them. Nature, however, evidently is the great school of mankind. Some countries are rich in all that is requisite for agricultural states ; the character of their inhabitants is correspondingly tinctured. The mineral wealth of England, its iron, its coals, and its water-power,

have affected the national character greatly. As a people we have availed ourselves liberally of these bounties, and the impression received is very evident. With these remarks pertaining to the formation of social greatness we shall content ourselves, and shall now consider the relations of our physical being to the universe.

The sustenance of a living creature demands conditions innumerable. To understand and enumerate these, to tell accurately what occurs at every stage when they are properly maintained, is perhaps beyond the limited scope of man's ability, although that ability is stimulated to the investigation by the imperative requirements of his nature. Before a living being was framed, the pre-requisites of that being were foreseen and provided. For the sustenance of human life, it was as essential that an atmosphere should exist anteriorly, as that man should have lungs. Now the atmosphere might not have suited—but the accuracy of those principles whereby its constituents were brought forth and measured could not fail; the previsibility which adapted it for man, and not for man alone, but for all living things, with a capacity of adaptation wide as our sphere and exact as the nicest problem, is absolutely perfect. That food should have been provided was as essential as that man should have a stomach. And that food should have soil wherein to vegetate, was as necessary as that plants should have roots wherewith to imbibe nourishment. The unity of the plan is as plain as the complex diversity of its ends is remarkable. The atmo-

sphere deficient in one of its elements, creation would have failed.

Nowhere in nature can we see marks of hesitation whether things will suit or not. Man delights in detecting error, because it elevates his own wisdom ; but though his intelligibility is quickened by pursuit and the course of ages facilitating his means of acquiring information, he has never been able to detect the least error, or to show that the smallest atom would be better distributed other than as now existing. And though in creation certain things must have precedence in point of time, as soil, air, and water, before seeds either could be planted, or man made,—and soil is no simple substance, air no single element, food no uncompounded matter,—nevertheless, severally they are perfect, and adaptation complete. Elements compose them, united by laws rigidly precise, and that are numerous as there are forms visible. Yet what are these changes from primary combination to forms themselves ? When we regard the elements of soil passing into vegetable structure, from what after all is little else than air itself; air and light undergoing consolidation, changing into the varied and beautiful forms everywhere abounding—the metamorphosis is indeed surprising !

Soil is necessary for vegetable existence, vegetable for animal, atmosphere and light both for vegetable and animal. Plants fructify and die. Fructification is their object. They end, having furnished food and raiment for animal sustenance and protection. With death comes a disorganization essential for future growths—a process as marvellous, and

after rules determinate as development and growth. Thus life, which we are brought to consider, cannot, properly speaking, be considered a resistance—which Liebig supposes—to ordinary chemical changes, but a furtherance of them, under the condition of vitality, as much so as decay is a furtherance of chemical changes under an opposite condition.

Now the construction or calling into being a living creature is even more surprisingly wonderful than its organization, complicated as this may be. Organization presupposes life, but animal or vegetable life necessitates organization of some sort; and according to the nature, capacities, or the instincts of the future creature will be the organization. There may be no apparent difference in the primary cell-germs of an elephant or the smallest creature visible, but essentially there is that which determines difference. In the closeness of ties which bind them to the world they inhabit, both are alike. They are possessed of an unconscious power for appropriating to their living structure things that are without—foreign in appearance—and of reducing them by assimilation, or digestion, to that structure. Food, then, must elementarily be similarly constituted with flesh; its elements are identical but variously combined. The first change in the process of assimilation, or the first manifestation of this power, must of necessity be motion; for the disposition, or aggregation of the particles in food, has to be altered in order to their becoming flesh; they are brought from one state into another within the range of certain affinities, and the force whereby

they are separated and brought into another cohesive state men call *vital* action. Now this vital action is itself a resultant of living forces on things external; whereby motion is generated and substances are reduced to their elements, and are added like to like, whilst, as a consequence of this, others must of necessity be separated and expelled. A result of vital action, of this "tourbillon," as Cuvier compares it to, is acquirement, which, if after normal rules, increases by development; constituting what Mr. Paget calls laws of development and growth, these when abnormal become antagonistic and overthrow the balance the one of the other.

The intimacy of relations between living structures and external agencies is so close, that to show where one ends and another begins, is most difficult. The power or force which effects the changes to which we have been alluding is in its properties most allied to chemical action. We can describe it merely from its results. An affinity is observable between particles of matter, which induces them within certain measures, as brought near by contiguity, to forsake present combination and enter into new; this is what we firstly observe. What this affinity is really we shall never know—in this respect it affords no clearer an illustration of meaning than the "horror vacui" which expresses a property of gravitation. The motion generated by vital affinity circulates, or assumes a rounded form, hence the shape of organs. We are ignorant how many ends *form* may answer; it has probably something to do in the numerous arrangements of

vessels we see in establishing that attraction which eliminates certain elements from the blood in different parts of the body, by different organs. The chemical action of the inorganic world assumes a crystalline arrangement.

Now in the separation of pabulum into its various elements during the process of assimilation, another force becomes apparent, heat is generated; this is a result of fresh combination and the conversion of living tissues. The forces at work then in the internal economy are similar to those we witness in the external world; only beneath the condition of that mysterious agency which we call life. In inorganic nature motion is, first, centre seeking, it proceeds from a circumference to a centre, but not being able to determine that centre, it is in all probability reflected on itself, and then becomes centrifugal. Whilst tending towards a centre, it loses somewhat of original power; so that as an expelling force it does not fly off erratically into space, ad infinitum; but meeting with the original, or intending force, the result must be that bodies discover their orbits. The first impression of there being in reality only one original force in nature, we derived from perusing Dr. Prout's Bridgewater Treatise.¹ In animal structures a similar rule may be observed; fluids are conveyed to a common centre, from whence they are afterwards propelled centrifugally. Endosmose and exosmose may illustrate the same fact.

The nicety of adjustment between the two kingdoms (organic and inorganic) is simply marvellous.

¹ Bridgewater Treatise, p. 40, 41.

Nothing can exceed or equal the rigid balance of relations. Life necessitates organization, and its continuance depends as much on the dispositions of things external to itself as on accuracy of form or nicety of movement. Wide as nature is, and much as there is required, there is nothing unprovided. Every want is profusely supplied, yet waste is unknown. There exists neither a drop of water too much nor a molecule too many. The economy of nature is as exact as her supply is bounteous. Search one or other, the voice of existing harmony will speak, throughout her extensive fields, to the unity of that wisdom and counsel from whence are all things.

CHAPTER IX.

THE FALLACIES AND PROMISES OF SOCIETY—THEIR INFLUENCES
—NATURE OF SOCIETY—HER AVOWED OBJECT NOT SECURED
—TIES OF SOCIETY.

HAVING discovered no remedy in the outward world, we purpose now transferring our inquiries to Society. What is Society? She purports being something great. Her influences have a very wide range. Aged, she yet continues to attract the best hopes and wishes of mankind. Experience certifies thus far in her favour. Her rewards and honours continue those most coveted. Her laws are imperial. Public opinion, as a great philosopher has remarked, is more powerful with men than any divine or moral law. Men have confidence in Society. They idolize her. She must then be very great. Her distinctions are eagerly courted, and men appear content to consider them of primary importance. They are sought as though they were deemed capable of securing, when obtained, happiness commensurate with the ardour wherewith pursued. At least, so one might be led to suppose, or at all events that men are agreed to regard such honours as fully satisfying, though some might

profess no expectancy of happiness following as a result their most earnest endeavours. It may seem paradoxical whilst thus searching to be thus professing ; but is this so uncommon a thing in history ? if an unknown circumstance it might falsify our remark. But who has not heard of men sustaining hope by trusting in the known false ? Delusions are frequently cherished as though existence depended on the strength with which they are embraced. There are men in Society, then, who deny that happiness is the end of their endeavours, yet who strain every nerve in pursuit of honours and distinctions, and happiness not ensuing, derive mournful pleasure by contemplating a wisdom whose foresight predicted the result. False heroism ! But do we say that the distinctions of Society are false ? To become a renowned general, or a great admiral, or a celebrated politician, or the most eloquent man of the age ; to be replete with philosophy, and history, and all that is learned, and all that is witty ; to be animated by the full consciousness of an acquaintanceship with all that human greatness has ever effected ; moreover to have the soul stirred by irrepressible power, so that to command a senate were not less easy than to move a multitude ;—these surely are realities worth striving after. Truly they are, if better hopes are not sacrificed. Generally, however, the unhappy future is the holocaust of the present.

The influences of Society are very great, and her distinctions are most ardently desired. Can she be other than perfect ? How exact an obedience will men render, with what devotion will they hazard

their lives, to secure her smile! The actions she elicits indicate perfection—surely this ready acquiescence is a happy augur that perhaps we may discover within her bosom some healing virtue or sovereign remedy for present discrepancies. No—there is something contradictory in this perfection; for question men about it and none will acknowledge its existence; men only act as though Society were perfect, and this because, the mistress of all parties, she is conceived capable of being moulded so as to be made all things to all men, to fit every man's wants. What a nice thing she will become when her final state is attained! Golden days will those be. At present, however, we are in a transition stage: the soldier desires more military incentive and reward, because by the force of arms Society is upheld. The sailor proposes to strengthen the wooden walls which keep foes at a distance from our hearths. The merchant would let commerce have the chief sway, because she vanquishes by civilization, pays mariners and soldiers too. The philosopher recommends his philosophy, literature and the arts, for men govern by the maxims of the wise, and wisdom loves to adorn herself; therefore, had all their due, a philosopher would be at the head of every department in the state, and then the country would be proportionably sage and happy. The indigent propose apportioning wealth, in order to make those whom they have unsuccessfully importuned feel with tenfold bitterness the pangs of want.

Qui fit, Mæcenas, ut nemo, quam sibi sortem,
Seu Ratio dederit, seu Fors objecerit, illa
Contentus vivat;—

It is a mystery indeed—but how is it that, with this hope of Society attaining perfection and with the knowledge of what is wanted, men fail in applying the remedy? Perhaps it is merely a fancied one, a notion that possesses each individual; however, there is nothing so common as to hear of the anticipated improvements foreshadowed by its employ. The realization of these forecasts will contain everything that is wanted. This “very thing” that is always desired, that every one thinks he knows, “the very thing wanted,” is a *different thing* in everybody’s mouth; it has one property in common, that is, it is possessed by all, wise and simple, learned and unlearned; it is the varied issue of a press prolific as rapid in gestation. The man is of a poor capacity who has no pretensions to improve Society. Are men joking—or amusing themselves by seeing how many fallacies they can originate? Is it not now as in the days of Horace, no sure guide to truth is known, and therefore men legislate for the mean?

*Est modus in rebus; sunt certi denique fines,
Quos ultra citraque nequit consistere rectum.*

Are not fallacies thus multiplied? Is it not on grounds as shadowy and vague as if there were actually no moral basis, that expedients are counselled to meet artifices that rise in the accustomed course of things, in order to avoid a final and dreaded development? Have we a better rule than the one furnished by Horace,—When I request you not to become a miser, you forthwith become a prodigal and spendthrift?

Non ego avarum
Cùm veto te fieri, vappam jubeo ac nebulonem.

Are not all men searching after the “juste milieu”? Have legislators any better clue? Have those who assert that all men are born good? What sure hands to guide the creature of whose nature there is this marvellous knowledge! Are not the *principles* of the age the fruits of experience? We cannot but agree with Damasippus in his estimate of humanity, because men attribute their disasters to the *fruition* of wrong principles rather than to their *adoption*.¹ Damasippus was the wise man of his generation. The position of Society, then, relative to truth is this, her members attribute every disaster to the fruition rather than the adoption of wrong principles; and this is evident because they alter merely the final step, without changing their *principles*. These are the last things they see, and to which they always adhere; therefore we would not shrink from encountering any opposition or personal obloquy from being of Damasippus’ side in this matter, for Society has never changed her principles since first she was in swaddling-clothes. Amend, indeed, she often does, but patchwork on an old garment insures a wider rent prospectively. At patching she is quite an adept; she has often been skilfully patched, nay, so entirely is she patched that the original garment is almost lost sight of; however, it still exists, of Monmouth Street antiquity, moth-eaten as the most ancient tapestry the world can exhibit, a huge legacy to

¹ Horace draws a clever picture of Damasippus, who tries to prove that all men are mad.

moths and worms ; do not disturb it, we pray—a rude tear or any violent commotion of the members it shelters would prostrate the whole in the dust. Society has endured her day, but her principles are of a very doubtful character.

Now, in proceeding from the more general to the special, we shall inquire what Society attempts—what is her end ?

Society arose in that deep exigency of our nature which draws men together for protection. She was instituted for protection. But she has not always afforded it. Could all the grievances of her members find tongues, there would be a pretty testimony. That amount of mutuality of interest exists which invests her with a corporate capacity ; but to say that she has succeeded, or that the final condition of her existence will be one of entire satisfaction to all men, were declaring more than a cold inspection of her claims and measures would warrant. The seeds of decay and infirmity incorporated at birth will bring forth their fruit to the destruction of the whole body. The sophist, quitting the high ground of final perfection, might argue that Society has met with partial success. In certain countries she defends persons, properties, and things. She is a marvellous representation of the man who finds that to indulge all vice is destruction, and therefore makes a virtue of necessity, and lauds an essential abstemiousness which he takes care to place within as narrow limits as possible. What a thing is virtue under such circumstances ! The end of Society being protection, not to succeed wholly of attaining a promised goal

is to fail entirely—and this is what Society has done ; as her many revolutions, her numerous overthrows, her many institutions, the bulkier classes of her members could testify. This infirmity of nature it is which throws her politicians and wise men into the arms of expediency, and causes that one to be considered greatest who is most fertile in temporizing. With the failure of the individual corresponds the failure of the many.

Now the end of Society being protection, her abstract nature must be that of a covenant, or compact as between two parties,—a governing and an acquiescing,—for the inviolable maintenance of that which is agreed as necessary for insuring the common end. The authority lies in the promise ; if this be broken, obligation ceases, and the covenant is virtually dead.

Society hence presupposes classes, members of a community, which community expresses corporate capacity by the existence and union of common interests. In one sense all the inhabitants of a country are members of its society, in so far as all are amenable to its laws, even those considered by some as beyond society—the most powerful constituents and those most degraded. Public opinion does not affect these with the force with which it reaches intermediate classes, still they are members of its society.—Well, all this is true, and not less so is it, that one half the members of society have ever lived on the other half. The first society we read of was that of two brothers—the one murdered the other. In that instance we may perceive a type of future society. Self-preservation obliges men and governments, at

no less a stake than their own existence, to cultivate and persevere to a certain extent in well-doing. So things have been smoothed over, and pleasant names have been given to things rough enough naturally. Things, however, being as they are, such a state is inevitable ; and what is the joint testimony derived, if not that of the failure of Society ? Why ?—because man has failed ; not that Society is the cause of all crimes and all miseries, but that the *cause* lies in the hearts of all men. Society, as a governing body, as one that is to protect and encourage and guide effort—that is, to restrain evil and promote reverence for, and the advancement of, the truth—has failed and ever will fail, on account of the inherent weakness of her members. Guided by a view of what governmental functions ought to be, it is evident that Society herself is in as much need of an administering care as the weakest baby in her ranks. Any worldly government imperfectly represents perfect government ; but one and all, howsoever lame and feeble, or powerful and well-administered, afford testimony to the existence of a high and perfect government. However, an essential to governments is authority. The urgency of this element being present is self-evident. No matter what history we read, or what country we contemplate, the apparencty of its necessity is evident from man's exigencies and passions. Compacts broken and governments overthrown, licence and anarchy in the names of peoples set uppermost, testify by multitudes, not by any single instance, that an indisputable authority is wanted, that cannot be resisted, to sustain right and truth in

their proper courses, to uphold justice, to execute judgment, without fear or restraint.

The united voices, or rather the one voice of man, is, We want a Lord of indisputable right, who shall govern by right and righteousness, not by falsehood and fraud.

The ancient people of Israel had such a Governor, but in the weakness of their nature, in its yearning and sympathy with their fellow-men, they desired a man-king, that they might be like their fellow-men. The desire was granted, but so essential is indisputable authority, that their kings were anointed of the Lord; thus had they conferred on them the right to govern after their own hearts' desire, responsible only to God. Authority abused soon became a yoke intolerable to bear. This ancient people had to eat of the fruit of their ways, but the necessity of imperative rule is not the less true. Stormy conflicts and passions only show that kings and peoples are not able to wield it. The testimony to its need is powerful enough, and the need is real. When every expedient has been exhausted, peoples and nations will acknowledge these truths.

The voice of history is unanimous in our favour. To establish an indisputable authority men in all ages have so striven as to have exhausted in turn the expedients their times afforded—their endeavours have been vain—they sought for this authority where it cannot be found.

The heroic government of Greece was founded “upon *divine right*, as opposed to the sovereignty of the people, but requiring, as an essential condition,

that the king shall possess force, both of body and mind, not unworthy of the exalted breed to which he belongs.”¹

Here we witness a sort of apprehension existing in the Greek mind that kingly authority only could be upheld by religious sentiment. It alone could exclude rivalry—it only could insure unresisting obedience. The religious element is introduced “to insure submission in the people up to a certain point, in spite of misconduct or deficiency in the reigning individual.”²

Society, then, it will be understood, as a natural creation of man against violence in every shape, against corruption and frailty on the part of rulers and ruled, failed because the elements against which she is designed to shelter, existing in her own bosom naturally, mature fruits so destructive, that men thus early were obliged to seek, *without*, for Divine aid. This was wise—there alone could be found means adequate to the end. But the claims of personal ambition and individual passion were too strong—it was counterfeited by kings to dupe their subjects, that they might secure a few years of additional grace for themselves.

In early Greece kings lay claim to divine descent. Beyond the rigorous Lycurgian discipline, however, where intellect was encouraged, a knowledge of man’s character created a deep aversion to kingly office and rank. “It was a consequence of their deep conviction of the necessity of universal legal restraint. It was a direct expression of that regu-

¹ *Vide Grote’s History of Greece*, vol. iii. 7, 8. ² *Ibid.* iii. 7.

lated sociality which required the control of individual passion from every one without exception, and most of all from him to whom power was confided. The conceptions which the Greeks formed of an unresponsible one, or of a king who could do no wrong, may be expressed in the pregnant words of Herodotus : He subverts the customs of the country, he violates women, he puts men to death without trial.”¹

Now such deceits, practised to obtain authority, testify, in every age; to continuously existing necessity. These frauds or false religions, however, have ever been forgotten in the hour of deepest peril, when most wanted by their supporters. Relative to religion men never seem to gain experience ; when one superstition fails another is received, but slightly altered to give a somewhat fresh appearance. They cannot swallow a second bait when one has but just been gorged like it in every respect. Open-mouthed as human credulity is, more must not be forced in than can be conveniently swallowed. So we find that at the early dawn of an age of reason we are introduced to a collective sovereign, “ called the city,” which answered perhaps to the “ state of Rome.” Men had learned to struggle for their rights ; as a consequence, a privileged few had succeeded in absorbing the rights of all. “ Political power had lost its heaven-appointed character, and had become an attribute legally communicable as well as determined to certain definite ends.”² This was a great transi-

¹ Νομαῖ τε κινέτι πάτρια, καὶ βιᾶται γυναικας, κτείνει τε δεπίτρογ. Herodot. iii. 80. *Vide Grote*, vol. iii. 16. ² Grote, vol. iii. 24.

tion : the falsity of the divine element manifest could no longer be employed to maintain authority; and from the period when discarded, there was a rapid change to the despots whose tyranny gave birth to the demagogue. “The rise of these despots on the ruins of the previous oligarchies was, in appearance, a return to the principles of the heroic age,—the restoration of a government of personal will in place of that systematic arrangement known as the city. But the Greek mind had so far outgrown those early principles, that no new government founded thereupon could meet with willing acquiescence, except under some temporary excitement. At first, doubtless, the popularity of the usurper combined with the fervour of his partisans and the expulsion or intimidation of opponents, and further enhanced by the punishment of rich oppressors, was sufficient to procure for him obedience ; and prudence on his part might prolong this undisturbed rule for a considerable period, perhaps even through his whole life. But Aristotle intimates that these governments, even when they began well, had a constant tendency to become worse and worse.”¹

It is evident, then, that Society has always been obliged to find a centre for her authority. This she has sought in the assumed sanction of counterfeit divinity. Despots have been the occasional centres of this authority, by resorting to violence and fraud. She has sought for it throughout a sovereign people, and in covenant-rights, but herein has been witnessed, not the diffusion of virtue by equal participation of

¹ *Vide Grote's History of Greece, iii. 31, 32.*

political rights, but rather the spread of evil and degeneracy, which caused one of the most subtle intellects that ever lived to pronounce "absolute democracy, absolute tyranny." Again, it has been thought to exist in the strong arm and in legal restraint. But have these been sufficient to curb the wild impulses of our nature? One hears every day of the failure of measures from which much was expected. It has become a hackneyed sort of expression. Statutes are no sooner framed than vice is beyond them; the thief becomes more dexterous, or they are rendered inoperative, if not by the increasing skill of iniquity, by multiplying necessities or by change of circumstances. Neither can this authority be found in those state arrangements, by many deemed so essential; as a division of men into tribes and centuries, or municipalities, by any division of territory or powers of local self-government. Many of these means are admirable as far as they go, and inefficient only from the nature of man. From a disposition to tyrannize and a turbulent spirit of opposition—an ardent desire to resist encroachment and a morbid love of change—add to these a general thirst for power, increasing as the prospect of gratification brightens, and you have conflicting elements ready at all times to overturn any equitable adjustment that may be proposed; to hurry the course of events, or to retard their proper progress, as the case may be, and which proves that, happily, an indisputable authority cannot be established, nor perfect obedience be secured, on purely human grounds.

Now we shall conclude this chapter by a few

remarks on the ties of Society, chiefly alluding to what they indicate. Herodotus enumerates these as feeling, language, relationship, self-interest, and religion. How frequently are they in collision! From the desirableness of wealth, or of station, or of commanding intellect, malign feelings are called forth by the self-interest of those that are deficient. The four first ties also are subjected to the influences of time, place, and circumstances; the last alone is uninfluenced, by feeling, by language, by relationship, by self-interest, at least it alone is capable of rising above all these, it is of a *universal* character. Religious sentiment we may suppose is intended then to answer a wider purpose than any of the preceding, to meet a nobler end, to be the true bond of fellowship. And now, having premised thus much, we shall proceed to the consideration of its real object in true religion.

CHAPTER X.

THE THIRD OBJECTIVE FOR EXAMINATION IS RELIGION—EVIDENCES OF TRUTH—ESSENTIAL NATURE OF RELIGION THAT OF A COVENANT—AN EPITOME OF TRUE RELIGION.

THE consideration of the third objective now presses on our attention. If there be no provision here for the many wants of our nature, the objective world will be as barren as the subjective, in the remedial for human discrepancies. A most pressing exigency exists in the heart of man, and if there be no meet religion, it will be the only instance of *want unprovided* in the universe. An old and conclusive argument is that which says—Were there no true coin there would be no base. By parity of reasoning we may declare—Were there no true religion there would be no spurious creeds. True religion then exists, and we need not be surprised that false ones abound ; since any one who will consider man's nature and circumstances, will understand that, a pressing need existing, room is afforded for the display of ingenuity by the prospect both of honour and of wealth inviting the unscrupulous to pander to the necessity. In that *want* ample motives will be discovered for the unreserved exercise of dishonesty. Incentives will also be derived by observing

that, towards discovering true religion, man's faculties are at fault, inasmuch as religion was intended for man, and not man for religion. Had it been otherwise, true religion would have been discovered. Now towards such a claim man has not the shadow of a pretension, therefore it must be from a *higher source*, and for man to learn. The evidences of truth indeed are always the same, but search must be made; we were not created for a religion framed anteriorly to meet *always* existing wants. In this respect it cannot be said as of provisions and wants generally, e. g. as of the atmosphere, which was constituted before man was created. No—else man and religion would have been constituted in harmony, like that which exists in every other instance of things created. In the instance of religion, however, it is not so; man is in an unnatural condition, he has not preserved his first estate, and the very term religion signifies as much; in so far as it implies to bind again, to reconnect, what in some fashion had been dissevered. As man is, indeed, so is religion, in an opposite sense; for it opposes his lusts, it humbles his pride, it breaks his worldly spirit, it pronounces woe against wickedness, yet manifestly it was given for our greatest benefit. Now some religions encourage lusts and provide a way for their exercise, they pamper pride; but experience tells us, however we may wish to foster these, that they are destructive to human interests and fruitful causes of the subversions of states, that they are growing evils, increasing calamities. Wherefore those religions fostering them directly or indirectly are baneful and must be false,

because religion was intended to save and not to destroy : this is as evident as that the one which represses these hurtful indulgences can alone be true.

Every religion, then, must be of the nature of a revelation, since each lays claim to being Divine. A strong evidence will be found in what they inculcate respecting the unveiled characters of their authors, as to which is the true one. One religion alone sets forth in awful language the majesty of God. A law of immutable justice has been fulfilled in every tittle of its observance in the person of the Son. He is a God of essential integrity, against whom the finger of conventionalism cannot be raised ; of the truthfulness of this man can judge, as well as of the revelation of his own essential nature.

An evidence of truth or falsity will be recognised in fore-knowledge of the human character. One religion alone emphatically pronounces, man is fallen, that he is not now as when God made him. There is not another which gives the history of a chosen race, in whose character faithfully portrayed we may read our own. Moreover in this religion pre-meditation is apparent in laying things bare, in making them plain, to meet a repugnance that men have of exerting too much thought in the right direction.

Divine revelation then implies necessity ; it is not thrown casually among us, neither has it dropped from the clouds as a superfluity ; it infers that there is something to learn that could not otherwise have been known. It must contain doctrines or essential matter for belief; injunctions or precepts for the al-

teration of conduct from what it is to some standard of its own. Here it meets Society, and Society, never having been able to continue without a form of religion, testifies to a great preexisting and continuing want.

Now as it were impossible for a thing to alter its special nature merely by beholding a better, an evidence of true religion is, that it must hold out prospects of adequate succour; not so great as to take away responsibility, but sufficient to aid endeavour.

We may expect thus much from a true revelation; also, that it will contain a point of absorbing interest, whereon to rivet every attention; as it will contain this in its doctrine, it will also contain something preëminent in its object.

All religions profess to have this object, viz. the salvation of souls. They must—the need is so pressing, the want so evident. One universal aspiration or cry breathes forth; souls have to be saved; which inspiration infers the horrible condition, else will they be damned, and not slumber as dead matter. Man's actions in all ages and countries testify to this most urgent and pressing need.

It has been remarked, that falsity has “no substantive vitality,” and essentially it has not—neither has it any material type in the created world, save, alas, in ourselves. Man, as a being who utters falsehoods, declares things to be as they are not, forges declarations, represents circumstances differently to what they are, in order to influence the line of conduct of his fellow-men, is the only material witness existing of the father of lies. Man affords positive

evidence of Satan's existence in his moral and intellectual nature. We can find no other testimony of the existence of this being. In outward nature the star-bespangled heavens exhibit no sign, save of Infinite power and wisdom. Regard your heart, and you will find a bondage you long to burst; a volcano raging there with a fierceness you desire to quench, the more you are drawn by the beauty, calmness, holiness, power of truth. The bondage is real, and he who forged those chains is Satan.

Now men by their actions testify to the truth. They show that they believe in an existence after death. This cannot be denied, because worship of whatsoever kind, in whatever nation, proves it. The great end of worship is, to secure happiness hereafter. Men dread the future. This fact is linked to another, viz. that men have always believed in the existence of a Being Supreme and Eternal—vague and indefinite necessarily the belief, but always present and ever showing itself in thousands of ways; it is a belief that cannot be locked in the soul as a secret. Wherever you have worship, there you have testimony: wherever you behold, whether in Africa or New Zealand, an idolater, shaping in wood or stone what he conceives to be the form of Deity, there you behold a creature, degraded and fallen, describing silently his wants and his nature. He is carving a type of Deity. He desires to realize His presence. Powerful he believes Him, and capable of satisfying his necessities. He wishes to force Him to reside with him. Men feel that He must be propitiated, they are conscious of having done much to offend,

therefore they will sacrifice and bestow costly presents, let all be done in the manner their consciences may dictate. If their desires be unanswered they will beat the rude type themselves have framed — absolute submission never enters their minds. Man's nature is to dictate. When Satan rebelled against God, he desired to overthrow an Eternal Sovereignty that had bestowed upon him high preëminence? Man follows the example.

Idolatry furnishes, then, a few facts worthy of consideration. 1. Desire for a personal God, comprehensible to finite understanding. 2. A sense of the necessity of that God being propitiated, and being with us, God with us. 3. That man is in rebellion against God, and desires to dictate his own terms; with no niggard hand he will sacrifice, let but his sacrifices be of his own invention; grant this, and all is well, but it shows that man is desirous of taking the place of God—dictating his own terms —being his own judge—irrespective of every other *will* save his own.

Idolatry speaks in this language; blood-stained altars, where human victims have been slain in numbers exceeding those that have fallen in the mightiest war, testify that it must be something of the costliest kind to appease Deity. It tells of an urgency that will impel to the sacrifice of life, and that of the nearest and dearest kind, even to self-immolation.

Indelible facts, against which the puny cry of the atheist sounds as the shrill treble of imbecility, record—that man has a sense within him of being immortal, amounting sometimes to nothing

more than an ill-defined dread ; but at others, assuming the force of a heart-stirring conviction informing him that after death he will be placed before an inscrutable Judge, to give an account of his actions—a Judge, who will exact to the uttermost what is due to Himself, His Sovereign Godhead. Thus do men's actions testify to the circumstances wherein they are and know themselves to be placed. The pages of history are filled with tokens of despair. He must be dull who can read no meaning beyond a bloody fact in those heart-rending sacrifices, those immolated children, those scourgings and lacerated bodies, those penances and sooth-sayings, those divinings and illusions, still practised in many countries. Speak they not of a coming hour of vengeance, of conscious pollution, and of ignorance where rest is to be found ? Are they not witnesses of the approach of a period that frowns more and more heavily as time diminishes ? Do they not proclaim despair invading the heart, and alternating with the trembling determination of employing the fleeting hours that remain in pleasures that fall untasted from greedy lips for very hurry ? What wild orgies declare the state of mind ! What reckless acts announce the ruined heart ! What desire to enjoy, what powerlessness to save, are manifest in all their deeds ?

Now every religion purports to teach its adopters on those points, relative to this unknown Future ; to furnish information how an abiding state of happiness may be secured. Certain things have to be believed before certain rules can be obeyed. Conse-

quently, all religions are conditional, containing stipulated terms for rejection or acceptance. We should say then, that the essential nature of religion is that of a covenant. One religion only shows any understanding on this matter, yet it must be the head and front of terms proffered and accepted. This religion is a covenant-religion. False religions convict themselves of untruth by the ignorance they display both of our nature and of its necessities. An evidence of truth in religion must be adequacy to the end, in the terms offered; otherwise it could not be received as veracious. All religions address man as immortal and doubtful of a future state. On what authority and conditions do they propose to insure bliss? What is the nature of the Deity who declares man to be immortal? Our reason believes that we are so — does the affirmation receive proper corroboration? Is the happiness that is to be, in harmony with the greatness of the destiny? Mohammadans say Paradise is mostly attractive from sensual joys, the Mohammadan's God must be in conformity with this imaginative Paradise. Now there is nothing in nature to lead to the belief that God is such a being, therefore from want of conformity with her we cannot believe that such a state will be the condition of the blessed. The God of nature is the God of religion and conformable with her voice; the self-existent Jehovah is alone set forth intelligibly in the Christian religion. God is absolutely perfect. His immensity everywhere pervades. He is infinite in all his attributes. He knows all things, foresees all our ways,

nothing is hid from His counsel. God is all-sufficient, and no man can find Him out.

A Mohammadan would assent to this; he would also agree as to a final judgment, wherein man has to appear before God, either to stand, or to be hurled for ever from His presence, if through Mohammad or some other means he be not enabled to stand pure and holy before His judgment-seat on the great and final day.

One religion only discloses human nature. The Koran tells men to be tolerably just and charitable. It testifies by this injunction that man is not good, although it does not say why—hence it sees no contradiction in commanding men to be good from their own *force*, which being essentially opposed to good, as we know, is very much like telling a cube to become a circle. Written loosely and evincing slender acquaintance with our nature, it cannot be expected to treat of previous sin, of that whereof the author, though abounding in, was ignorant; still less can we expect it to point out the way whereby man may be brought into reconciliation with the Divine attributes. It exhibits throughout a contradiction corroborative of its imposture and unfitness to meet the end it professes to serve.

Now an epitome of true religion will show the dark spots of every false creed. Religion alone can unfold the contradiction in principles our nature manifests. The Bible reveals with sublime brevity that at the commencement of Time in Eternity God created the Heavens and the Earth; and when all things were made, created man.

"And God said, Let us make man in our image, after our likeness." After Adam was formed an employment was provided for him; an intellectual creature cannot remain idle without inflicting unknown self-injury.

"The Lord God took the man and put him into the garden of Eden to dress it and keep it; and the Lord God commanded the man, saying, Of every tree of the garden thou mayest freely eat; but of the tree of knowledge of good and evil, thou shalt not eat of it; for in the day thou eatest thereof thou shalt surely die."¹

"The simplicity of the prohibition, not to eat of the fruit of a particular tree, has proved a stumbling block to scepticism and infidelity; but it was wisely adapted to the peculiar circumstance of our first parents. In their primitive state of innocence and seclusion from society, what opportunity or what temptation had they to violate any one of the ten commandments? No other God but one knew they, their Creator; and therefore they had no inducement to Polytheism, idolatry, or profanation of his name or Sabbath; no earthly parents had they to dishonour; no neighbours to injure by murder, adultery, theft, or perjury; where all was their sole property and dominion, no room had they for covetousness. Nothing therefore but the privation of some appetite, the restriction of some gratification within their reach, could easily have been proposed as the test of their obedience."²

¹ Genesis ii. 15—17.

² Hale's Analysis of Chronology, vol. ii. pp. 8, 9.

In the prohibition to refrain from eating of the fruit of a single tree, what reason do we not see for adoring the goodness of God in making the act of homage for innumerable mercies, under the circumstances of Adam's purity, so light. It was one easy of observance to the "first pair," whose natures were spotless and disposed only towards good; whose praises were spontaneous ebullitions from grateful hearts. Nevertheless, they were free agents, they might disobey; there was merit in abstaining from eating of the fruit of that tree. Was it not a happy condition? Was not man's original constitution good? God had pronounced that it was—yet was man no machine.

The woman was tempted by the desire of improving a state thus happy; the possibility of this was hinted; she had no knowledge of evil and hearkened to the suggestion; but this was no excuse for disobedience. It shows, however, that her nature was progressive; and, anxious to advance it, she availed herself of the first means offered. Impressed through the eye, she "saw that the tree was good for food, and that it was pleasant to the eyes, and a tree to be desired to make one wise."¹

"What hinders then
To reach and feed at once both body and mind?
So saying, her rash hand in evil hour
Forth reaching to the fruit, she pluck'd, she ate!
Earth felt the wound, and nature from her seat,
Sighing through all her works, gave signs of woe,
That all was lost."

Paradise Lost, book ix.

¹ Genesis iii. 6.

It was an impulsive but a fatal act. Some would regard this account of the fall as a mere figurative description of human nature. If there has been no fall, there is no need of redemption. We must go to a God who is as ourselves struggling against evil; and if this be so, then is the filthy mixed up with the pure, the holy with the unholy, the vile with the pleasant; and this is the only history which can be made, were such suggestions true.

Man left the hands of his Maker pure and spotless; by a voluntary act he disobeyed Him. That he did not foresee the consequences, is neither alleviation nor excuse. Judgment was passed upon him. A just sentence can never be revoked. He was expelled Paradise. The "first pair" became the servants of him to whom they had yielded. Their offspring, as bone of their bone, flesh of their flesh, were included in the curse; they could inherit but that which was left, as the children of slaves inherit slavery.

Man retained his place in Paradise only so long as spotlessly pure. He is beneath immutable laws. The breath of sin for ever overthrew him; and once a sinner, never could he reëstablish himself before a spotless Deity. There was something henceforth so awful in that purity to man that he hated it.

Now the fall tells us of evil preëxisting. Revelation is nearly silent on the matter; the subject is not to form a part of present knowledge. Defection enters as a possibility among the responsible of God's creatures. It has occurred as we know. A falling away from the Holy One has taken place. Ye shall not die, says Satan to Adam—there exists contingency. All

moral attributes may be at the will of God. Laws may be infringed and ye shall not reap the penalty, seems to suggest the tempter, for if God wills it, the thing that ye do shall be considered right. What He has commanded springs, not from His justice, His nature, and inscrutable uprightness, but from His will ; therefore, if he loves you more than the maintenance of His justice and sovereign right, surely ye shall not die.

We dare not say there was necessity in the atonement, for man's salvation assuredly there was, but by that redemption, that re-purchase, does not the Lord Jesus for ever establish the character of the Most High, for ever vindicate the purity of the law, for ever manifest the infinite holiness from whence it proceeded ? Does He not, by whom and for whom all things were made, abidingly maintain the immutability of the Divine character before men and angels ? He does not command what he himself will not perform, nor lay on others burdens He Himself will not sustain.

Man, the enemy of God, preferring the pleasures of sin to the will of God, is not swept away from the face of the earth at the fall. He is not doomed like the arch-destroyer of souls, who with greater powers, perhaps in nearer intercourse with God, chose from his place in heaven to rebel ; the act, however, brings him beneath the control of evil, but he is not to be abandoned.

Now man, having forfeited all claims on justice, and having become a debtor thereunto, without any means of satisfying God's claims, this interference on

behalf of man is the more gracious and condescending. The course of nature would have flowed on as uninterrupted had man been annihilated by judgment; but He, the lofty One that inhabiteth eternity, hath regarded our low estate. There is nothing too small for Him. He hath prepared a way of escape. While pronouncing sentence on the first pair, though then arrayed in terror to their souls, for they regarded Him through their own guilty consciences, He yet in pity clothed them, outwardly, in the skins of beasts, inwardly, in the spotless robe of His own righteousness. Yea, He loved man with an eternal love; and, though He would not pass by iniquity, and sacrifice His justice, for that were impossible, He would yet become a sacrifice. Infinite love was that, which placed man, when he had wrought his own ruin, in new relations to Himself in order to save. The remedy, then, for our diseased nature is a remedy made, one ready and efficient for all men. It was given and brought to light by covenant, whereby it was sworn to be provided. What do we mean by this? The essential nature of religion is that of a covenant. To see the full force of this, let us see what covenant means. The intimate nature of a covenant is that of a compact, in which the relationship of two parties is mutually altered so that they respectively stand in a different light to that wherein formerly. "To keep faith and perform covenants is that which natural justice obligeth to absolutely;" therefore, ex hypothesi, upon the supposition "that any one maketh a promise, which is a voluntary act of his own, to do something which he

was not obliged to by natural justice, upon the intervention of this voluntary act of his own, that indifferent thing promised falling now under something absolutely good, and becoming the matter of promise and covenant, standeth for the present in a new relation to the rational nature of the promiser, and becometh for the time a thing which ought to be done by him, or which he is obliged to do. Not as if the mere will, or words and breath, of him that covenanteth had any power to change the moral nature of things, or any ethical virtue of obliging ; but because natural justice and equity obligeth to keep faith and perform covenants.”¹

God then covenants with man to save him. A just sentence cannot be revoked, an equivalent can be made by any one in position to bestow it ; natural justice may thus be appeased. A debt of law cannot be satisfied by a debtor, else would he be no debtor ; it may be satisfied by another paying it. It cannot be forgiven so long as the law demands satisfaction without breaking the law, but when the claims of the law are appeased it may be passed over and forgiven.

An equivalent has been made ; man is no longer under that original law of penalty. He stands in a new light. He is now a debtor unto Him who has redeemed him.

Who is the creditor ? Could the purest archangel have abandoned the station God has assigned him, have quitted the duties of his office, in order to redeem

¹ *Vide Cudworth, Treatise concerning Eternal and Immutable Morality* : by Harrison, vol. iii. p. 534.

man by a life of spotless obedience in lieu of man's disobedience ? Can such an one perform more than the just measure of his own obedience ? Himself a debtor to perform duties God has appointed him, he cannot forsake them to do duties others may have neglected. Who shall fill his deserted station, or who give him permission, for works of supererogation are unknown in Heaven ?

God has liberated us. He has wrought out our salvation ; He, who was with the Father from the beginning, by whom the Heavens and the Earth were made (Elohim). The everlasting Son of the Father became man. He was born of a woman, and touching His humanity was like ourselves in all respects, sin excepted. Born of a virgin, conceived by the Holy Ghost, His humanity was human in all respects, but absolutely perfect. He left the glory which He had ever had with the Father, became a lowly creature, was subject to earthly parents and governors, and to like feelings and sympathies with ourselves. He had not where to lay His head, although all was His own. He was subject to temptations, trials, and sufferings none can conceive, over which He triumphed. His obedience was absolute and perfect. The world abounded with His enemies, seeking to destroy Him who had come to save, yet when before an earthly Judge, who cared not for Him, none could lay any sin to His charge. That Judge wished to please the people and delivered Him up for crucifixion, but pronounced Him guiltless. His innocence was so manifest, and shone forth with such brightness,

Pilate could not do otherwise. He triumphed over Judgment. That pusillanimous Judge would have delighted in the shadow of a suspicion: none could be found. He triumphed in patience. When reviled, He reviled not again. Spit upon, scourged, buffeted, His infinite and holy nature preserved itself unruffled. Without murmuring He bore that agonizing cross, and expired upon it amidst the execrations of the race He came to deliver. "His blood be on us, and on our children," expresses the character of the multitude that preferred Barabbas and surrounded Calvary. Now in all that Christ has done for man we are debtors unto Him. His agony was caused by our sin, therefore the Christian is bound by the sufferings of his Lord to hate sin. Christ abhors unrighteousness, but was not willing that men should die the victim of sin and Satan, therefore he became a sacrifice, that by the absolute perfection of His own righteousness, by its immeasurable worth, He might impute it to those for whom He died: for as death entered the world by one man, falling on all flesh, so by the same law, through the perfection and obedience of one man, life abounds to many,—unto all that believe. Christians are debtors, then, to that perfect righteousness which justifies them before the throne of the Father, to forsake all unrighteousness—even because Christ hates iniquity and died to redeem them to God, and free them from its consequences. The Christian is bound by no less and solemn a thing than the death of his Lord and King to flee from sin. There is no other obligation like this: hence-

forth he is the servant of righteousness, the enemy of Satan. Does he never sin? "If *we* say that we have no sin, we deceive ourselves, and the truth is not in us." We are no longer under the dominion of sin. Christ died to rescue us from sin and its consequences; not to make us instantly sinless. The sacrifice He became for sin was infinite, full and perfect, satisfying to the Father; so that nothing more for ever is required on account of sin. Looking unto Him, the Christian finds his sins blotted out. Does he thence find encouragement to continue in sin? God forbid—as the Apostle argues, how can a man continue in that for which his Lord died? if he do, it is evident he hath no part in Him, he is not bound by Him in death to a new life: so, if the Christian be unwarily caught off his watch-tower, he has no peace in having done that for which His Lord died, until he again perceives the fulness of Christ's sacrifice, until he finds his life hid in Christ. Can any man accuse him? it is Christ that frees him. Can *He* not do what *He* likes with *His* own? and His we are, for He has bought us with no less a price than His own infinite worth.

Nor is it the natural man which thus testifies; for the natural man cares not about such matters, he is always in darkness, without knowledge or experience. To all who come to Jesus He gives His Spirit. The promised Spirit! The Comforter! testifying in the hearts of Christ's faithful people that He is Lord. He it is who carries on the work on earth, whilst Christ our High Priest is ever interceding for His people in Heaven. He is able to save unto the uttermost those who come unto God

by Him." Thus there is no confusion, for these Three are One, and he who rejects one rejects all. Christ is the express image of the Father, the fulness of the Godhead dwells in Him bodily. In Him the Infinite centres. We have shown that human actions testify to a great existing need for a personal God. Behold the Lamb of God which taketh away the sins of the world! Come unto Him, He will in no wise cast you out; He loves you and died for you. In the Son learn the character of the Father. "God so loved the world, that He gave His only begotten Son, that whosoever believeth in Him should not perish, but have everlasting life." Unto those who believe He gives His Holy Spirit, that they may be sanctified and made meet for the inheritance of the saints.

Through the medium of Christ, then, the absolute Sovereignty of the Father, and His purposes towards man, are made known. He has revealed Himself in a manner suited to our capacities. Our Lord gave positive proofs of uncontrolled Sovereignty that no power could resist. How gladly would the Prince of darkness! But no—He raises the dead, rebukes the wind, hushes the storm, heals the sick, opens the eyes of the blind, makes the deaf to hear, and there is no disease which He cannot cure; even leprosy, apt type of the sinner's lost and ruined condition, a disease involving every tissue, He cleanses. Is He not Sovereign? Who, when the tempest is wildest, could cause a dead calm by two small words—"Be still,"—save He who said, Light be, and light was?

CHAPTER XI.

GENERAL CONSIDERATIONS, WHICH ARE A LIGHT TO THE PAST
AND A KEY TO THE FUTURE, OF THIS WORK.

THE termination of a stage in our labours attained, the inquiry that suggests itself is,—What have we learned—how do our researches bear upon the Future?

The subject of this work, as our readers well know, is man; not in one but in all his aspects. We were attracted to the study, in the first instance, by human discrepancies, self-evident anomalies; they were the salients of the outwork we proposed mastering. Uttering their own language, they told of disease; this, then, became the object of our attention. We sought the reason, and, like every man who makes disease an object of investigation, we were not without an ulterior purpose, or rather a hope of discovering elsewhere, *ab extra*, a remedy by whose power restoration should be established.

From whence, then, was this philosophic hope derived?

Everything around us in the world wherein we are placed breathes of system,—if there be many requirements provision exists equal to the demand,

wide as both may be ; hence, the inference that man must be a part in a system wherein his ultimate good is certified, or else be isolated, appears rational enough ; and how improbable does it seem that the greatest work in creation should have no provision for its highest wants !

These apparent conclusions encouraged us to look for provisions for anomalies, everywhere manifest in the moral world. Anxious to avoid identifying ourselves with any system of philosophy, we declared from conviction, that all things testify to the truth—yea, even as the Bible tells of truths, or the reflection from a polished mirror or lake testifies to an observer of an outward world.

Our inquiries, then, were commenced from human actions, which, we asserted, must be the basis of true philosophy, because, once having occurred, they are irrevocable, and therefore axiomatic to the principles wherein originating. The surface of human affairs exhibits men running to and fro, from the north to the south, the east to the west, like the newly-disturbed inhabitants of an ant-hill, we had to consider what leading facts could be gathered from this varying movement. Primarily, it was evident that actions testify to government by civilization—consider it as one will, the fact cannot be denied. Who created it ? what nation made it ? in what age was it perfected ? Grant that it is of government, and it will be perceived that that government is not so powerful as to prevent men relapsing. If this be so, then, in plain terms are we told that man must have a power to choose a greater for

a minor good? The deduction is easy from an induction as simple; and from man's actions we may next gather that he is an intellectual, a moral, a spiritual, and a feeling being. From the same source it may be learned that man is a subjective being. He is liable to disease and death. These are objects that have influenced his mode of action greatly. Besides the laws of his being, man is in relation objectively to the world he lives in, Society, and religion. The subjective aspects of our nature then, and the leading objects with which we are in proximity manifestly enough, formed parts of our study. Parts, in reality, of the system in which we are placed—links, in a chain of dependencies, commencing from the eternal, and leading to eternity. And now we have considered these aspects, material, spiritual, and social of our nature; and what light has the examination thrown on discrepancies? What have our separate essays disclosed explanatory of the reason why this man is in poverty, and that one a Mormon? or in what way have they explained the no less positive fact that this man has curved shin-bones and that one a woolly head? These, it is objected, are results of climate, or of intemperate habits, in no wise elucidated by essays on man's mental aspects. Once we should have agreed to this, now we do not hesitate to say, that the differences commonly ascribed to climate or intemperance are but immediate consequences of remoter causes than either of the above, therefore we wrote our separate essays; hence our researches took a more independent range, we dived deeper,

therefore the nearer they approached principles the more their character of isolation stood out, but not the less certainly are they parts of a whole. We showed that man is immortal, although not always aware of it:—that he is intellectually an independent being, unnaturally severed from God. We proved that his moral nature demonstrates clearly enough that he is a fallen creature, that his voluntary nature corroborates the fact, that his properties as a creature of feeling speak the same language. In the fall lies the real reason of diversities. A man may deny original sin, but facts are stronger than his denial. The reason of discrepancies is rooted in that first moral defection; every day certifies it. A certain obliviousness of daily occurrences renders one liable to embrace error. A young man in the joyousness of his heart may deny the wretchedness that exists, by saying there is much good. Does that negative the proposition? Who in the exercise of unimpassioned reason could take a walk down any street in London, without coming to the conclusion that man is an unhappy being, and essentially wretched? If man knows that he is immortal, and is ignorant where peace may be found, he is miserable; if in poverty, not being constituted to embrace the rags which clothe him, and think them purple and fine linen, he is unhappy; or if starving, not being made to delight in the hunger which renders the coarsest food delicious, he is essentially wretched,—and we have pointed out the reason: and rags, and filth, and squalid poverty, and meanness, and despicable crimes

are so many voices proclaiming the fall and original sin.

Our course of inquiry, then, has been one of the strictest sequence. Having considered man, and having shown that no remedy can exist in his nature, we brought the reader to a consideration of the objective world; and then pointed out that the physical kingdoms of nature demonstrate throughout their widest ranges *wants* innumerable and *provisions* as many; a series of dependencies wonderful to contemplate, harmoniously allied and meet one for the other; yet, though every living creature is a bundle of necessities, the language of the Psalmist is correct, "*He openeth his hand and supplieth the want of every living creature.*" Nor is this intimacy of relations less wonderful when regarded in connexion with the many aspects of man's nature. It tells more plainly than words, by undeniable facts, that the author of the one must be the author of the other; *looking, however, into our hearts*, there we find wants, and miseries, and woes, and wretchednesses, on which the voice of nature is silent. The anomalous is at once recognised. To follow nature's teaching we discover impossible; to apply her lessons, impracticable; for when we bring our aching hearts to her, her very quietude mocks, ay, and aggravates, our woe, for we cannot attain what she so amply possesses. Nay, we would rather in moments of disquietude that her fiercest storms should fall pitiless upon our heads. The merciless outpouring, vengeance-breathing storm soothes the tortured spirit; and as we regard a more fearful display of the

elements of wrath than exists within ourselves, we cannot but pause and contemplate the resistlessness of a fury that will brook no opposition—yet it occasions more hope. The torrent of wrath reads to us like an outburst of almighty vengeance on everything so unnatural, so hell-born, as misery; its rushing and searching nature seems as though bringing to a quick issue and sudden end whatsoever pollutes by its presence God's works. This to the troubled soul is harmony, compared with viewing a distant peace it cannot reach. To a tormented conscience, that feels as though the power of Heaven could alone expunge its malady, the pelting hail, the rolling thunder, the splash of fire along the ground, the cleaving lightning, are welcome; there is an exhibition of power equal to all things; and then the rolling away of the clouds, the breaking up of the lurid sky, the peeping forth of the sun in cheerful gladness, kissing each glistering rain-drop, the carol of the lark, the song of the linnet, the invigorating air, and the tender shoot, that had meekly bent its head during an hour of trial, again looking upwards in unassuming and graceful confidence, with a trust all its own,—tell of a renewed nature, and a final triumph bright and joyous as calamity had been dark and sad.

Now here we have ultimate good depicted. A calm invariably succeeds a storm in the physical universe, and high above the fiercest tempest presides universal quietude. There is a sort of guarantee that peace will prevail eventually in our moral world.

There are philosophers who would persuade us

that this life's ills are not worth speaking about, and that men exaggerate misfortunes which have no place, or next to none, in space. From eternity, it is argued, things will be measured rightly, and men will see that trials and woes do not occupy a point in its compass. Even so is it with *The Eternal*, and by abstract right. He, to whom all things are present, who could girdle the sun with one hand and embrace the earth with the other, knowing what he has in store for His children, looks indifferently on this present season of affliction. Things great to us appear small to Him ; and so they are in the eternal constitution of the universe. The Himalayas are mighty ranges to us. To Him who sitteth on the throne of heaven they are as specks. Cold philosophy this ; whilst too apt to measure things by the standard of our own feelings, whilst too selfish to be comprehensive, still we maintain that human sorrows are big past utterance, and important past forgetfulness. He who bore them all in their accumulated greatness measures the soul of man, not by the room it occupies in space, but by the greatness of His own love. It might be true that present griefs, weighed by the side of eternal happiness, would vanish into nothing and disappear, were not *eternity* now in the scale. Before us, however, is the contingency of eternal happiness and woe—man indeed contains a world within himself, and *one* that knows no *end*. Eternity can never dim that interest ; the struggle now is proportioned to the prize, there is a power that would tear away the hope which our feebleness cannot resist ; frail barks are we to be tossed on such

an ocean, yet, certainly, the more we perceive our feebleness, the greater becomes our trust in the sustaining force, and that strength made perfect in our weakness, and then those dangers hereafter made known and seen in all their hideousness will excite eternal anthems.

Now to return from this digression. We found no remedy in nature, and we then sought it in Society. There we beheld artificial distinctions, honours made and sought, but Society herself cannot even pretend to secure her projected end. Look where she is strongest. This country has been as stable as any other in all its institutions, yet we have without a moment's notice a cardinal foisted on us. We have a public journal assuming the office of a dictator, and itself dependent on a public—a public in agitation, here members in distress, there rampant in luxury. Transient features ever changing. Society, from our sovereign downwards, is in need of protection. We cannot find it in ourselves, we are hemmed in by expediencies and temporizings, and happy will the day be, I believe, when men shall openly see and acknowledge their difficulties ; when simultaneously the desire shall be universal to have the moral world readjusted, not by human wisdom or human power, but by an exercise of sovereign grace from on high.

We turned then to the third objective, and considering the yearnings of our nature exemplified by human actions, we found in Christianity the remedy we wanted. The spirit of man, unconfined by its earthly tenement, soars to heaven ; but wide as is its

capacity, great as are its necessities, they are all met in Him who is the Alpha and the Omega, the Word that was from the beginning, by whom all things consist, and in whose hands are the issues of life and death.

Perfect, however, as is the remedy, it has not been applied, and prevailing wretchedness assures us of the fact. If you disbelieve it—travel ! You will not have traversed many thousands of miles before you alter your creed. You could not witness an Egyptian fellah creeping on his hands and knees into a hovel, where you feel that if you had to spend the night you should die ; you could not behold the degraded beings of a slave-caravan fresh from the interior of Africa, dejected, craven, listless,—without a sense of grief piercing your soul, more keen from helplessness to succour. Yea, you might experience a discontent and murmuring greater than theirs ; you cannot but see injustice, and wish the present order of things blotted out or remodelled. You do not suppose for a moment but that the augmented happiness of your fellow-men would react bountifully in the increase of your own. You would abandon quickly your belief that men are happy. You feel that there is something deplorable and lamentable at work—it does not require that you should be very sensitive or very serious to perceive this, or very curious, if you should be desirous of knowing why things are as they are. Well, we now know the reason.

The history of that which leads to a thing is in a measure the history of the thing itself. It was during

a few years occupied in travelling that our attention was first arrested by discrepancies among men. We then thought that things were progressing quite in the order they should. Yet, while passing from one country into another, our mind was struck, and powerfully, by differences in manners, habits, customs, and feelings, though the boundary separating one nation from another might be no greater than a sentry-box or a rivulet. This seemed curious.

We could not regard the Bidassoa as the cause of differences between the French and Spaniards, any more than we could consider the Irish Channel as the origin of distinctive nationalities between the Irish and English. Not quite so crude as that—we were not far removed. However, we reasoned, if the way to these differences exists, they may be accounted for. Doubtless, however, our attempt at following out the proposition was unsophisticated enough, because undertaken purely in the spirit of political wisdom. We considered climate, government, soil, &c., as the very principles of differences.

Varieties of language, for instance, seemed a great barrier to any approach towards a spirit of uniformity. It operated, in our estimation, in a twofold manner. And here will be seen that necessity is the father of the man. For personal experience had caused us to feel the greatness of the obstacle which difference in language offers to familiar intercourse, in the liability of being misunderstood, if the attempt be made to go beyond or exceed the common-places of life; and in the difficulty, when misunderstanding does occur, of setting oneself to rights

in the estimation of foreign friends, who book you, at once, as eccentric beyond common sense, and class you accordingly as weak or a madman.

Language, being of many kinds, appeared to us to create and perpetuate divisions. The consequences of there being many tongues seemed neither less great, nor more numerous, than the changes wrought by climate on the human physical and moral nature. Next we noticed in order, that to varieties of temperature are linked peculiarities of vegetation; and specialities of food and climate, together, affect habits and modes of life. The rice-eating Hindoo naturally is as mild in disposition as his diet; whilst the great devourer of flesh is more truculent in all his habits. Climate and diet we associated as reasons of diversities. Not far removed from these influences, we were reminded of races by the casts of countenances which severally distinguish Germans, Spaniards, and Egyptians. There being many races of men, promote differences; separated by opposing interests, divided by sympathies that create antipathies, yet by necessity having agreed on a common circulating medium for the interchange of the commodities as well as the luxuries of life, (gold,) it is not surprising that the cleverest at accumulating should excite the cupidity of the warlike and indolent. Race then perpetuates, if it does not create, differences.

The ox-carts of Guipuscoa have solid wheels and no springs, and when in motion create a noise and groaning that may be heard a great distance. This wearisome noise is popularly believed to be the

grinding of the bones of heretics in purgatory. It is said that were the noise to cease, the oxen would stop. Although one cannot see the interest the creatures can have in the matter, were they the bones of the men who drive them we could comprehend the luxurious sort of delight they might derive; however, these superstitions we must attribute to Romanism. Religion is a reason of difference. In that same province we beheld roofless cottages and houses, blackened and bare walls, alone attesting where formerly had stood a homestead, whose members, once happy, the ruthlessness of civil war had driven forth exiles and houseless. Here we perceived instances of discontent and bad passions, allowed to blaze forth by corrupt and inefficient governments, instead of being suppressed by an iron hand, till, the hopelessness of revolutionary attempts realized, men turn their thoughts to other channels, and, peaceful arts established, the name of war becomes hateful. Inefficient governments are reasons of differences. Well, men have ever considered such reasons as the above satisfactory, and on such we might have written a work. We regarded civilization as a remedy, as the softener of asperities, as that into which things would merge, whereby griefs would be healed and peace and prosperity promoted. Every man must have a future in his views, and we thought that peace and harmony would eventually be the result of the species of fermentation working among the races of man. We should have allowed that Christianity was as the yeast causing the fermentation, the

working means, and that civilization was the *result*. What personal reason we had for the belief we could not have told ; for had we been questioned, we should have said, Yes, I am a Christian, although to have told why or wherefore I could not. It never struck me then as incongruous, that I was expecting an effect for which there was no cause. As in my own person peace was to ensue and Christianity was to be the means—but, there being no Christianity, how on such grounds could there be peace ? However, to a certain extent what we believed was correct ; there was an apprehension of truth ; ultimate good will prevail, and it will be attained by no other force than Christianity. Following such a series of questions, I should have replied to my own catechising, The force is Christian. Are ecclesiastical governments, then, the instrumentalities by which God is working ? Is that system centred at Rome the one ? Brought up beneath early prejudices to shiver at the very name of that Pontifex Maximus enthroned in the Vatican, we should have said, Oh dear, no—he is antichrist ! Is the Greek Church, then, that right system ? No. Will the Established Church of England conquer ? Ah, that is something like, would have been the reply. Educated to consider the merits of bands and lawn sleeves as eminent, to regard all virtue resident in neatly-appointed ordinances, we should have entertained the question with hope. However, we soon perceived with regret an exclusiveness, a coldness, incompatible with so great a destiny ; chilling influences, that extend to the warm south ; bishops wealthier than princes.

We heard that our land is the Paradise of priests, and it is so. This is ruinous to earnest work in so high a cause. The Established Church of England, as now constituted, will not work out this great end.

Verily, when there is such a failure of means, and that where one has been accustomed to consider perfection, one's ardent longings baffled yield to despair. Into fallacies dissolve the things we have been accustomed to cherish as principles. The course of inquiry, however, is always from darkness to light. We were obliged to institute a deeper system of interrogation. Let us, again, regard language. The study of the many divisions of language has led those most capable of judging, as the Chevalier Bunsen, to embrace the persuasion that they are severally offshoots of a common stock or parent tongue. No explanation, then, can the many divisions now existing be of the discrepancies among men, since the cause of *these divisions* must be expounded. Instead of accounting for diversities, the cause of their varieties must be explained. There is an essential tendency also in language, that was first called to our attention by a friend, E. W. Lane, to simplification; and this property not only proves the divine origin of language from an original existence in more than present copiousness, but is also suggestive of special causation, as the reason of there being now many different kinds of language.

Ere long we had reason to doubt the validity of former conclusions respecting the extent, great as

it may be, of climate in effecting differences. Could it have been shown that the physical has power to control or alter moral principles, we might have remained satisfied; but regarding the intellect of man in its higher connexions, in its recognition of moral evil, disobedience, and punishment, we could no longer attribute to climate or anything physical, e. g. the wealth of St. Petersburg, or the degradation of idolatry. The entire fabric of our suppositions fell to the ground as untenable. Meanwhile we visited the East. There we entered a new world. Down to vegetation everything differed from anything we had ever seen. The sturdy and gnarled oak yields to the majestic and waving palm; the civilization of Europe, to the memory of ancient grandeur. With Jerusalem on the one hand, and Mecca on the other, a new key-note was sounded; we perceived that in those places revolutions had been effected far greater than any Europe had ever witnessed. Is their work completed, and what are the means? at once was suggested to our minds. In what had been accomplished we perceived that faith was the principle immediately concerned; that the change wrought by Christianity had been effected by the *object* of faith; in Mohammedanism, by *faith* in an object.

Our inquiries received a fresh impulse, a new light burst upon us,—the light of Christian truth. We could perceive how immediately man's welfare and happiness is connected with the truth; we could also see how easily and how commonly misery is induced from an opposite state. There may be,

and how often is there, faith in self; and what is this but mistrust in God? Powerful instrumentalities will then be set at work, in a direction the contrary to the right one. There will be mistrust of all that is pure, and trust in all that is impure. If there be one feature more strongly marked among men than another, it is ardent attachment to self, with a maintained belief in the purity of selfish motives. And if there be one result more common than another of this self-reliance, it is the somewhat unexpected one at first sight of *mistrust* in others. Brought by this self-confidence into collision with one's fellow-men, in the ardour of strife, in the race of emulation, confidence is more frequently broken than respect heightened. Mistrust of his fellows is the mark significative enough of a man wide awake, who has come to his senses, is a man of the world, able to cope with his fellows, who knows a great deal better than to trust most men. What reason is there for this mistrust? what a feature has it become of evil omen in society! Searching with the eye of a traveller for some feature in the human character of deleterious influence destructive of comfort and happiness, we found one,—mistrust. It matters not where I see a man, let him be an African or an Asiatic, I feel that if I could trust him I could like him; and we have no doubt the African regards his master similarly. Mistrust is a cursed thing—misery then exists; a remedy exists, but mistrust prevents its application, and because of mistrust it is seldom preached as though it existed. Mistrust, meanwhile, may be seen work-

ing to final ruin under its form of belief in self, mistrust in God. How, then, is this process of decay reconcileable with our belief of final harmony ? Here was a question.

We had not learned to go to the Bible for explanation. That would have appeared strange. The time had been when we could not open it without a shudder. This had passed away, and with a growing reverence for its truths one of our first thoughts was, that there were men in a similar condition to that in which we had been who might be brought to read a philosophical treatise, but who would not open a Bible. Would this negative its use ? No, it might increase it. Surely, there is a real philosophy, one that is indisputable, and that will conduct to the truth. Where is that system ? The condition of the various races of man elucidates it. Is it perceptible ? No, but I believe that all their aspects testify to the truth. God knows it ? Yes. Then it exists ? It does, but I cannot see. Look again on the surface, and look inwards to the heart, there there is testimony to the truth in the Bible. Then depend upon it a general sort of testimony will be found relating to man's final destiny that will be seen in his actions. In actions are our axiomata.

For long we believed that the Bible referred to one great object only,—salvation. Though the chief one, linked to it is human history. The Bible refers to all time ; our knowledge was rudimentary. Salvation, even, we regarded as the blessing accorded at the end of a life of endeavour, instead of a reward given at the outset to secure voluntary service.

Now the future before us in this work refers to development. The *completion of a thing* commenced, now in progress, and that finally shall be completed. The proper narrative of this development is historical. We could not expect much light to be thrown on this by our knowledge of the Bible, which we had learned so imperfectly; and even subsequently, when better informed, we failed for some time in application. Acquirement and appliance are such different things, that to succeed in one is often to fail in the other. Still they are intimately related, and, without acquirement, to apply were as impossible as to build without materials. Their relationship resembles that of philosophy and history. With the light we possessed we had learned the reasons of discrepancies, but of their gradual unfolding, from a beginning to a final issue, we could have told nothing positive, save that, as things now are, the elements of discord, to our judgment, were in the ascendant; therefore, for final peace to issue by vanquishing existing evil were to hope against hope. By philosophy we had sought the reasons of things, by history we now trust to learn somewhat of their development, their mode of growth upwards from their commencement to the present, and onwards to maturity. Thus, our labours, in one aspect ended—in another, are but commencing. Connected as philosophy and history are, it may be said that without sound views in the first correct ones cannot be had in the second; for who that is ignorant of the creature can pretend to comprehend the history of the man? Investigation into our nature appertains

more peculiarly to philosophy, while the development of mankind and their final attainment more specially belong to the historian. There is a sort of history indeed not unfrequently seen, made up purely of detail, which may leave us not much wiser for the perusal. But there is a history in the nature of things, one less seldom explored, of increasing development, and which is not the complicated tale men would have us believe. Of this greater volume every man possesses an epitome in the often unsearched library of his heart. It is true likewise, that whilst in the world there exists no such thing as actions to waste, whether committed in New Holland or Pegu, but all have parts assigned in the great work of accomplishing an infinite design; there is yet nothing contradictory in the belief that there exists a smaller stage, whereon the greater affairs of this world are enacted. We entertain, then, the hope of placing before our readers a concise and intelligible account of the development of discrepancies, in this lesser theatre up to the present, and from the present onwards to a future and final issue. This would be impossible, were history necessarily of detail; but where principles are involved, one generation is more or less the type of future ages, and thus the affairs of the world may be represented in a very small theatre as accurately, as correctly, as though the whole world were engaged in the performance. It is essential, however, that we should have some standard to fall back upon, as well as have something definite before us; and this we should not have had but for the foregoing examina-

tion. Based on the immutability of past actions, we took up our scheme of inquiry by asserting that things testify one of another, and to the truth. Human nature is thus found in all its aspects and in all that it has done to be a witness to the truth of the Bible. Now it remains for us briefly to consider human history, both as illustrative of certain principles and in relation to an ultimate destiny; in other words, to consider the moral lessons derivable from it in reference to what is called familiarly the march of events, by this book.

Civilization is the word employed by historians and politicians to express an ameliorated condition of humanity effected by human progress. It expresses a state of comparative improvement, the opposite of a former condition of barbarism, and is supposed by some to have been evolved by an inexorable law of our nature; judging such to be the case from the continuousness of its evolution.

The present, compared with days of gladiatorial combats, rich patricians, and poverty-stricken slaves, must force grateful acknowledgment that there is something substantial in man's advancement. So far we agree, although differing as to the cause of the amelioration. We agree also that things may yet be much better, so much better, that the present, compared with the future, may be little superior to unalleviated barbarism. Towards future progress, then, the eyes of all men are ever fast bound. Animated by one great hope, or depressed by one absorbing fear, the "signs of the times" are explored. Where the 'Utopia' predominates in the mental tem-

perament, every change that happens is a fruitful augur of coming good ; whilst where the depressing reigns, all things are working badly for a future, big with final overthrow.

This incertitude, common to all, can only be obviated by employing the Bible as a standard. It alone is explanatory of our nature. No further inquiry, then, were necessary to show that it must be the very key of history ; it contains its very principles—what man is, what he has been in past ages, what he will be.

Therefore this book is preëminently required to steady our views, and draw us from self and personal feelings ; to raise us on the one hand from the depressing, and to preserve us on the other from the superexuberantly wild and extravagant. To a man regarding the busy scenes of life it is what the present of a compass to steer by, and a rudder to steer with, would be to a tempest-tossed mariner deprived of them on the open ocean. The gift is next to placing him actually in harbour. Next to placing a man actually in heaven is putting in his hand an open Bible.

CHAPTER XII.

THE PHENOMENA OF HISTORY ARE ATTRIBUTABLE TO TWO FORCES IN OPPOSITION—MAN AGAINST GOD—GOD HIS OWN END, WHEREIN IS INCLUDED ALL THAT HE HAS MADE—MAN ENDEAVOURS TO BE HIS OWN END—THE MEANS THAT IT HAS PLEASED GOD TO EMPLOY TO BRING MEN INTO RECONCILIATION—PRIMARY CONSEQUENCES OF THE FALL MANIFESTED IN ADAM AND HIS IMMEDIATE DESCENDANTS—THE FIRST TRIAL OF MAN TERMINATED BY THE FLOOD.

THIE Bible teaches us concerning God and man.— It shows that in human history there are two forces in opposition—man against God. From this fact it is evident that opposite principles are at work, which in the course of time will fully develope their results. We should conclude, then, that there are seasons when these will cause themselves to be felt, when evil, assuming more of its real character, will be more readily disclosed. And so it is, there are marked epochs which serve as landmarks, in all history, sacred and profane, telling of advancement and overthrow. To these attention is naturally directed.

Now man, having sinned once, became evil by disobedience, and the servant of Satan. That this evil will either die out passively, by deficiency of matter to work upon, or helplessly recede before the gradual

increase and extension of good, is not more repugnant to common sense than contrary to the Bible. The evil in us will struggle to the last, it will not be extinguished by any natural process, either of time, or experience, or of both conjointly. Satan would have us believe such a device—for a master-stroke of his policy assuredly is, that he holds the reins of his government so lightly, that man, experiencing slight measure of restraint, believes himself free, and flatters himself that he is good. We are met constantly by the inquiry, Can the natural man perform no good actions? The contrary is seen every day. What a confounding of things good and evil is this! Let us take a case in illustration, for the matter is so important we can scarcely dwell too long upon it. God permits a man to accumulate wealth. He has bestowed upon him health of body and capacity to enjoy. Restricted to no place, he may dwell amid enchanting scenery, and surround himself with every luxury of science and of art. Under these circumstances, could he do otherwise than perform occasionally acts of charity, for which he is lauded as though a demigod? Does this prove him essentially good? How is his heart disposed towards Him who has given him so many good things? Oh, he seldom thinks of God! Should he not be influenced by gratitude? Certainly; what is indifference towards one who has always bestowed rich bounties, but enmity disguised. It is not, when it should be, active friendship. Such a being deprived of one of the many blessings he has been accustomed to receive, would murmur and

conceive himself ill treated ; instantly rising in rebellion, he would surlily enforce the continuance of what has been freely and liberally bestowed, had he but the power. Possessing no right, he would enforce one if able ;—this is rebellion, from a naturally rebellious heart. Out of the abundance which God has given, a little is dispensed as though it were his own. This, however, does not make him good ; on the contrary, whichever way we try by right and justice, or by what we witness in the world, the same conclusion forces itself on the mind, that man is at enmity with the Centre and Source of all truth. Evil, then, will ripen as good will develope ; the real nature of its pretensions and object will be demonstrated to men and angels. It will defy the Almighty and declare itself as God, manifesting what could only have been the ultimate purpose of rebellion from God, viz. the dethronement of the Eternal. It is for history then to delineate these conflicts, but whilst talking of good and evil in almost the same breath, let us neither be misunderstood nor mislead the reader into supposing them coëquals.

In the beginning God made the heavens and the earth. There was once, no created matter. God alone existed, all-sufficient and containing within Himself every perfection, the “I am,” the un-derived and self-existent.¹ All other being then must be derived ; and as God in the beginning, or ever creation was, was His own end, so will He ever be. All lesser ends must be subordinate to

¹ *Vide Harris, The Pre-Adamite Earth, p. 2.*

this great end. Did He forfeit His right to be absolute by creating? This indeed would be blasphemy to assert, for it would be to declare that God is capable of denying Himself, and of forfeiting that which is clearly the best, His own end, wherein creation entered not to destroy but to subserve. His creatures, however, have desired to be their own end, and there was a defection before the fall of man, viz. the fall of angels.

Evil abounds—who shall deny it? Is God the author of evil?—who shall assert it? Did Satan comprehend the Deity when he tried to be his own end? Ruin succeeded the attempt and he is cursed above all beings. Was there ever a necessity for God disclosing Himself at all? None. But He has revealed Himself in all His perfections in a boundless creation and to fallen creatures. Still in His infinite fulness He is incomprehensible. No advancement, though continuous, in eternity shall ever enable His creatures to find out God to perfection, because the finite can never comprehend the Infinite.

We know then that in human history evil exists. It has had a beginning and it is now in activity. Every revolution the world witnesses brings out and makes more evident the fact, that similar principles continue in force now that existed in the commencement. Therefore it may be said, what applies to the time of Caractacus, in British history, applies with equal force to to-day.

Precisely, touching principles. But we must remember that man is a progressive creature, in whom, under similar principles, a constant development is

going on. Whilst military glory, therefore, continues an incentive to actions, wars and battles raging exhibit the unalterableness of the human character, showing that man's nature has not changed, whilst the progression he has made forbids Cæsar's tactics or Cæsar's means of warfare being employed before Sebastopol.

Now the Bible as a key to history discloses what God has done for man, in order that he should be reconciled; and it also reveals the value set upon it by human appreciation. "And I said unto them, If ye think good, give me my price; and if not, forbear. So they weighed for my price thirty pieces of silver. And the Lord said unto me, Cast it unto the potter: a goodly price that I was prized at of them. And I took the thirty pieces of silver, and cast them to the potter in the house of the Lord."¹

Far be it from us to familiarize, but between the Lord and Satan there appears to have been relative to man as though some sort of mutual effort had been made who should win him for their creature. By creation, man belongs to God. Satan, however, is permitted to try and gain him to *this extent*, whether he can induce man to disobey God. For a time, and in appearance, triumph seems to attend his schemes. But is the victory real? No; looking forward from the period of the fall, the immutability of God's nature will be shown. He will disclose himself; and, through man, destruction will accumulate on iniquity and its author.

In the creation of such a being as man there is a

¹ Zechariah xi. 12, 13.

deep mystery. One might conjecture, and conjecture we avow it to be, that it was for the purpose of bringing in what had become essential in the order of things—Death. Chaos in infinite creation is a marvellous occurrence, it might have been superinduced upon the fall of angels. There is no mention whether they incurred the doom of death, although banished from the Divine presence. It seems as if creatures of the highest intelligence originally were all unto life only, and as if, sin entering this constituted order of things, the earth might have been visited by fiery indignation, but that they had escaped death. There is no mention of an immutable doom overtaking consciously defective creatures till after the fall of man—apostasy had occurred, and occurs again. For all created intelligences made free had in themselves the possibility of doing things contrary to the will of God. They were held only by glorious capabilities of loving and adoring, and of delighting in the service of God. So constituted, we can scarcely conceive it possible for apostasy to happen in heaven or on earth, because of the fulness of the glory and goodness of God. This possibility existed; and observe, the primary act of disobedience could neither be seen nor felt, still less be recognised, in the foulness and bitterness of its deserts when occurring. Time was required to measure it, that its effects might develope and experience be had of their influences and tendencies. Created voluntary with the power of rendering homage to God, freely because of His infinite goodness and the depth of his obligation, or of resisting, Satan fell.

Man is made, combining in his constitution a two-fold nature, spiritual and material ; Satan lures him to his fall. Death in the body is the punishment for a disobedience which had for its end the setting up of an authority opposed to that of God. The death of the material brings with it all the horrors of final dissolution, but God in His infinite mercy, by this two-fold nature, clearly foreseeing consequences, was able to open a way of escape for man's soul.

God loves you, we have remarked Satan seems to argue, and ye shall not die. Nor shall any die that trust in Him. God has permitted all these things to come to pass. He, the everlasting Son of the Father, suffers death, this *new* condition, for man's sins, in order that He may save man, and that through man, having assumed man's nature and made man's cause His own, He may exercise sovereign vengeance on the author of sin, by everlasting death ; bringing upon him, by righteous retribution, that which he brought into the world,—death, final and complete ; and at the same time bringing to light life and immortality, and glory to God in the highest. He who died for our sins was infinite, therefore an infinite punishment or everlasting death must fall on Satan and on all His enemies ; whilst, the goodness of God made manifest, all His creatures shall find in Him their greatest joy,—that to do His will is their true meat and sustenance. Thus brought into harmony, His glad creatures shall bless Him, and He shall be all in all, for in Him and by Him are all things, He is His own end, and His creatures shall discover in Him all their interests.

There are circumstances which impart to crime a more than usually hideous aspect. Murder is always foul, but there are occasions when it may almost appear a necessary work of self-defence. Let it be of a man's greatest benefactor, and all the world cries, hateful, detestable! At the fall, man struck the greatest blow in his power to aim against God's majesty. The same spirit in the accumulated bitterness of ages could not recognise our Saviour's innocence, and crucified Him. There is not anything in the world more important than that we should understand our true relations. Man rebelled and is in rebellion. God is in judgment, though waiting for man to be reconciled through His appointed way. He waits. God is the potter, man the clay. He fashions the lump as he pleases, and no man can say, What doest thou? Human presumption strives to do this, and God testifies to man that his ways are abominable, and that He will have none of them. He simply says, If you will be saved do as I bid you, or be lost. Though with Infinite love He has stooped to save the sinner, let us ever remember that the Majesty of Heaven is sovereign, to be resisted by none; and that they who make the attempt will finally in anguish have to recognise the Sovereign, and feel a wrath immutable and just.

A blessing and a curse, then, stands before every man, and his character is evil. A way of escape, however, has been opened out by one who was perfect man and perfect God. God from everlasting, Man like unto ourselves, fashioned in every respect

as we are; yet how far differing from us,—without sin, absolutely perfect! When we consider that character of humanity without a spot, if we measure it by our own, which men are sometimes apt to do, we shall fall into irremediable confusion. Our Lord was perfect man—He who became a sacrifice for sin was without sin—perfect; “but a body hast thou prepared me,” says the Apostle. His humanity was spotless and absolutely perfect, pure as His Deity; but all we are most imperfect; therefore, if we consider our Lord’s work and ministry, His mission, or His character relative to his manhood, by the standard of our own characters, our estimate will be but an insult to Him who is Sovereign. We are sinners, He was without sin—nothing more opposite can be conceived.

Jesus was made perfect, we are told, in suffering; not that that means other than that He is, and ever will be, and always has been, absolutely perfect. Not more perfect is He now, than when He lay wrapped in swaddling-clothes in a manger. The expression means, that He was made complete in all suffering, all sorrow; accumulation on accumulation was heaped upon that devoted head, and when we remember that He was then as ever perfect, we can in no wise conceive His loathing of sin. Yet He never reviled at it—He never lost His patience on account of it; that patience was perfect, and like it was in this respect the forbearance which truly compassionated man.

Relative to what has been a stumbling-block to some, the progression of our Lord, His work pro-

gressed as it approached its end; and the suffering in which He was completed progressed as it drew towards a close, or its completion; but our Lord himself, perfect in Eternity, did not by His exalted nature admit of progression towards perfection, being in Himself absolutely perfect, and, touching His Godhead, Lord of all things visible and invisible, by whom are all things, and for whom all things were made; but, touching His work and ministry, time told upon it. He tasted of death in the body. Does that deny that His body was absolutely perfect? Nay, that alone is absolute perfection which can meet all its own ends; and the body of our Lord was perfect, and absolutely subserved its purpose.

The first action of our common father after the fall was to veil himself: the action was typical of separation between God and himself. He did not want to be seen, nor did he desire to see God. He shuts off God from his view; to whom shall he turn to save himself? He now thinks he was made for himself, not for God. He experiences a separate empire, and separate interests. He hides himself, and would for ever have remained hid; this self-view makes him ashamed. God calls him. Conscious nakedness of body and soul, deep conviction of ingratitude, distressing sense of weakness, deplorable helplessness, fluctuate in that soul at a call which a short day ago was unneeded by a conscious innocence ever on the watch to meet God. Unfitted for that presence, the first pair were no longer ready; they had changed, but God remains the same. He would not leave His creatures to the wiles of a

stronger than themselves, though they had abandoned Him : He at once promises a Saviour. But attendance on Him whom once they had considered their chief good is irksome, and henceforth all man's desires centre in self. Thus human history commences. The first idolatry is self-idolatry ; the object of that idolatry, *self*.

He regarded no way out of himself : did he want to be righteous ? he sought to establish works on his own foundation, which was building on sand. Did he want pleasure ? to himself he looked, careless that the delight he found in his own appetites was from God, who had constituted him for enjoyment. Years make him more exclusive, widening the breach, until he regrets that he was made for anything but sensuality. His affections are set on things for which they were not intended ; these he worships—he carves types of Deity, to him as Deity because supreme in his affections ; they are types of self—expressions of human lusts and passions. These are principles of will-worship.

In the second generation, Cain brings an offering to God, pure as far as the offering is concerned, but a lie as typical of Cain's condition. A sacrifice, besides being an atonement for sin, is a representation, from consciousness in the sacrificer, of what his own condition is, by declaring what is necessary for that condition. It is an atonement for sin, not in itself, but by prefiguring a future sacrifice ; it is typical of condition, by declaring that nothing less than death is merited—a victim pays the penalty of the sacrificer, an inoffensive creature is slaughtered that

has been guilty of no offence, and the outpouring of its innocent blood washes away the stain ; it lies bleeding and expiring, where the sacrificer should lie. In sacrifice, then, there is confession and acknowledgment, an expressed belief and trust in an infinite sacrifice, of which the one offered is typical.

Cain offers the first-fruits of the earth, an offering that would have been accepted had it represented perfect purity. Cain's offering asserts innocence. The Majesty of heaven is insulted. There was the representation of a thing other than it is in reality. God to have accepted it would have made himself untrue. How stands the truth ? Cain proves himself a liar ; thus outward conduct always realizes that which is within, both in men and nations ; and sooner or later the real expression is sure to occur. Cain slays his brother, his character and conduct become manifest to all men.

Now this example should have taught others their real nature. Cain did not foresee the murder ; how could he, having had no experience of the lengths to which evil will go ? Therefore he should have believed God, and have repented, and have trusted in Him, giving sin as little place as possible; contrariwise, he took want of experience as a proof of goodness, and, relying on himself, and disbelieving God, becomes the first murderer.

Nor were first-fruits ever typical of Cain's condition. A creature always innocent does not suddenly commit so grievous a crime. Rage, hatred, desire of vengeance, and of trampling in the dust everything which in any way opposed him, had often

swelled silently with dark malignity in that bosom. He is jealous of his brother, who, by his sacrifice, acknowledges that before a supreme and holy Judge he cannot stand, that before such an one he is guilty, and that nought but death and an expiatory sacrifice can wash away his guilt, and enable him to stand, not in his own, but another's merits. He lays himself open freely, and without reserve acknowledging unworthiness. No meaningless sacrifice was his ; he stated what he felt to be true, when he plunged his knife into the bleeding victim. It rests where he should lie. It suffers what he ought to feel. Yes—it is true, misery has entered the world ; there is poignancy in Abel's bosom whilst confessing unworthiness ; and though he cannot stir hand or foot to save himself, the confession proves him a better man than his brother. He submits to God his sense of his condition, and then reposes in His almighty power, leaving it to God in His own way, and of His own free will, if He graciously please to save him. Thus perishes the first martyr in evidence of truth, murdered by the first idolater, and that one his brother.

After the death of Abel, the consequences of man following his own personal will, instead of obeying God, seem to strike Cain with great force. What was there to prevent every man entertaining a similar enmity against him to that which he had cherished towards Abel ? "And it shall come to pass, that every one that findeth me shall slay me." Since it was not in the hearts of men to obey God, he wants some stringent law to protect him. He ex-

presses no sorrow for his brother's death, but every fear for his own existence. Moreover, there is reason for the fear, and God replies unto his cry, "Therefore, whosoever slayeth Cain, vengeance shall be taken on him sevenfold. And the Lord set a mark upon Cain, lest any finding him should kill him." Forceable measures these, at a period when Society could scarcely be said to exist. We observe that immediate justice was neither executed on Adam, nor yet on Cain. His mercy granted time for repentance. Does this graciousness soften the heart of Cain? No, he had no sense beyond self. "He went out from the presence of the Lord, and dwelt in the land of Nod, in the east of Eden." Self was the object of his worship, and love of self his passion. It is curious, that in the fragments of ancient Phoenician history concerning antediluvian ages recorded by Sanchoniatho, the offspring of the first pair, Genos and Genea, are represented worshipping the sun. "They dwelt in *Phœnicia*, and in seasons of drought stretched out their hands toward the heavens, to the sun, whom they accounted the only Lord of heaven, calling him *Bælσαμεν*, a Phoenician variation of the Hebrew בָּאֵל שָׁמַיִם, *Baal Shamim*, 'Master of the Heavens.'"¹

This statement is not without probability, for the abandonment of the heart to self-idolatry and the worship of material types is not far distant. However, surmises of this sort must be taken at their worth; men turned speedily from the Creator to the creature. Cain, aware of a coming Mediator, might, relying on

¹ *Vide* Hales of Chron. vol. iv. p. 2.

his own wisdom, have turned his eyes towards the most resplendent orb in the heavens as his supposed residence, and have worshipped it. Trusting in himself, he mistrusted God, and consequently was no longer subject to Him.

As there are two forces in opposition, so we perceive opposite effects testifying to man's voluntary nature. Abel accepts the promised Mediator, Cain rejects Him. God condescends to reason with Cain, unwilling that any should die. The atonement of our Lord is universal; whether all men will accept the proffered gift is another question. Cain rejects it, he could not be persuaded that sacrifice for sin is essential. Judging for himself and by himself, he did not consider himself a sinner, but rather as one more sinned against than sinning. Feeling great and untried power within himself, he thought he might do well. He had been provoked at the injustice done him in the non-acceptance of his offering, and in Abel's sacrifice being so well received—therefore he slew him; but though this was unfortunate, everything considered it was not so very bad; it was unfortunate rather than wicked. And now look what he had to bear—was that right? He could not see that his punishment was meant to chasten and subdue. No, it was unjust; therefore he would not repent, he defied God and took the consequences. Not wishing to confess his iniquity, he would not ask to be made to see it. Man is no longer subject to God; but whilst this is true, is there anything against a creature essentially evil, bound hand and foot unto Satan, yet circumstanced as man with the light of

heaven overhead, and God desiring him to be reconciled, seeing his lost condition and calling aloud for salvation? There is not; scathed, blasted, and ruined as is our moral nature, we can recognise the ruin; and salvation existing, it is for man to accept or reject it.

Before the flood, men were left to themselves to effect what they chose, subject only to the operation of natural laws. Before experience pronounced otherwise, they could not but believe in the possibility of reëstablishing themselves with God. This restoration is an end in Divine government. But there must be the assent both of the heart and understanding, and as men could not recognise the *consequences* of the fall,—either they must believe God or be made wise in sorrow by experiencing their bitterness. Although laws are attached,—of reward unto virtue, pain unto vice,—they could not discern from these that the pleasant might be wrong; with an unquestioning conviction of their own wisdom, they conceived the opposite, that it was always right and justifiable. There was nothing in this first trial to oppose such illusions, beyond the feeble barrier of the laws of conscience and physical laws. Still, had men not had this trial they would have declared themselves capable of doing that which is right of themselves, and have considered all restrictions tyrannical.

We read of a few special judgments in this period. Man's existence is curtailed by three-fourths. An inherent, constitutional vigour enabled him primarily to reach seven, eight, or nine hundred years. His intellectual energy might have been proportionate.

Many of the arts of civilization were discovered and put in practice. Great, however, as his intellectual powers might have been, they but subserved sensuality; and whilst endowed with so long a period of existence, amenability to Divine laws could scarcely be expected. This curtailment of the period of human existence would in all probability be accompanied by an increase of bodily infirmities. Frailty is a severe admonitor. Severe, however, though it is, through time alone man's heart could be softened, or he appreciate the mercy contained in chastisement.

The tendency of all God's temporal judgments is to bring man to Him. If we think them numerous, they teach us this lesson, that if man had been of a nature simply perverted, i. e. capable of turning to God whenever it pleased him, without consulting God or approaching Him as the contrite suppliant, they would have had that effect long ago. Whilst, had they not been employed, ignorance might have been urged as an excuse for neglect. It is evident, then, that the chastisements and sufferings which have fallen on the human race have not been so great as to cause men to walk in school-boy dread, or to destroy one's responsibility; and if so, no man can say they have been greater or more numerous than needful.

Now the energetic enterprise of the antediluvian races was very remarkable. Cities were built, and many useful arts cultivated, but corruption spreads on all sides; yet God is not without witness. He calls forth the truly great of the earth, and, ac-

cording to His commands, Noah builds the ark. During long years of labour he must manfully have withstood the jeering of men. He constructs a vessel to preserve himself from a deluge threatened in a thirsty land where no rain had ever yet fallen. How ridiculous must that eminent patriarch have appeared to his scoffing countrymen ! How noble was that sustained courage which raised him above the world, and enabled him meekly to continue his labour ! All means of argument and ridicule were doubtlessly employed to cause him to desist ; but he had a will of his own ; he believed God and distrusted man ; and though a rain-cloud had never been seen in the heavens, and though no known river could have borne his vessel, though every nail that was driven caused a shout of merriment, the soldier and servant of the living God was above laughter, and continued his patient exertions. At length the fountains of the great deep were broken up, and "all in whose nostrils was the breath of life, of all that was in the dry land, died," save those enclosed in the world-despised vessel !!

CHAPTER XIII.

SELF-TRUST—EFFECTS OF GOD'S JUDGMENTS IN HISTORY—THE TWOFOLD DIVISION OF MEN RECORDED BY THE BIBLE—INFLUENCES PROCEEDING FROM NATURAL LAWS EXEMPLIFIED IN THE EGYPTIAN CONSTITUTION—DIVISION OF MEN INTO CLASSES.

SELF-TRUST manifests its injurious effects to man's real welfare as speedily at the commencement of the second probationary period as it did at the first. There are men of such profound trust in themselves, of so marked a self-complacency, so full of cherished and undisputed merits, in their own eyes, that, strong in their self-esteemed virtues, they can jest and expose the foibles of others, secure in their strength, proud by the contrast, and full of secret exultation at the pungency of a wit which lays bare the poverty of others, and duly elevates and lauds itself. This spirit may be shown by words or by deeds. Among these self-deceivers stands Ham. The object of his wit was a father, by whom, under the providence of God, he had been spared from an universal wreck. He exhibits no sorrow for the patriarch—a man preëminently meritorious—overtaken by a fault. There is not a sign of grief at his degradation; he can perceive no lesson in his frailty; world-like, he exults in the opportunity

afforded of showing his own superiority, and he can do it in no other way than by spreading the intelligence of his parent's nakedness. He represents a large class whose claim to virtue is founded on the failings of others. Thus, in a literal occurrence, instruction is imparted to all ages: before men were experienced in good and evil, the working of these properties was illustrated in the narrative of a simple event. The *two brothers* of Ham *will not permit themselves* to look on their father's nakedness, but, turning their backs upon him and throwing a garment over their shoulders, with the deepest reverence they walked backwards and cast it over the patriarch.

Now it may be alleged that what Ham did was done unreflectingly. Had this been true, he would have escaped a father's bitter curse. A darker malignity dwelt within that breast. He was a hypocrite, like Cain. Rejoicing in perfection when most imperfect, in strength when weak, his foretold end was —bondage, material and spiritual, to the yoke of his own nature.

Evidently this little family contained two classes of men. The world exhibits and the Bible speaks of two classes. Philosophically considered, there can be only two classes; we shall treat but of two, and we shall range them beneath their distinct appellatives, when we come to treat of the influences of natural laws on the natural man.

Now the disclosures which God makes of Himself are to the intent of loosening man's affections from self and reclaiming them for Him who made the

creature, and who contains within Himself the source of all joy, that thus He may win him, and that man in harmony with God shall have the Divine will for his end, and not his own sinful desires.

God discloses Himself to the contrite Adam as Judge and Saviour. At the flood He reveals Himself terrible in judgment—and this display of His wrath, essential on account of corruption, was that He might have mercy, and to the above end.

We cannot imagine any one so unobservant of the human character as not to have noticed how sedulous men of most pretensions to position in Society are in striving to maintain it suitably? The endeavour is always respected, whilst those who are careless or feeble expose themselves to the contempt and ridicule of their fellow-men. If this hold good among men, how much more essential that God should reveal Himself as the Chastiser of all who presumptuously resist Him! He indeed deals not with man after the measure of his sins, but He executes judgment on the impenitent. As man's relationship stands, it is for him to learn all he can about God, not after the suggestions of his heart, but from revelation.

This is imperative, because man will presume, even as he does with his fellow-men. He tests the Divine forbearance as he tries the strength or weakness of character of his neighbours. He seeks how far he may go; and the world now abounds with men who say that God is too merciful to keep His anger for ever, forgetting that if that anger be a just anger, and unappeased, it must be immutable.

Terrible judgments have had the tendency of disabusing men's minds of a fallacy that has often made men their own executioners. We must learn, and not take for granted with whom we have to deal. Great judgments are few in history; for He who is infinite remembers we are but dust. Still, without them men would regard God with indifference.

These inflictions illustrate our true relations,—they remind us of distance, and awaken fear. The deluge was a dreadful punishment, but, stupendous as it was, it was soon forgotten. Increasing numbers and opulence begat security. Self-confiding,—the immutable promises of God are overlooked, and men begin to build the tower of Babel. Their speech is confounded. The division which ensues severs ties of ruinous tendency. Divided into nations, the world cannot henceforth be so readily involved in community of error. Hereafter a variety of effects will be observable; one portion may retrograde, whilst a second may advance. The latter may serve as a standard of comparison; and its institutions, laws, philosophy, religion, supply examples of all that is good, and cause it to spread to the remotest regions of the earth. Emulation also is necessary, and under the circumstances of national division is more readily awakened than were possible beneath a general cosmopolitan interest, that would have pervaded the whole earth had it been the seat of one race, one language, and one government. Owing to this division local interests and traditions are highly prized and perpetuated by national usages, which in themselves are replete with testimony. But who can un-

derstand its full effects? The contemplation loses no interest in these days, when men are brought near by modern inventions for some final effort of good or evil.

Now man's downward course is evident enough. He is his own end. It is marked because he cannot escape laws that are immutable. Living as though *these* had no part in the universe, they still oblige him to take a certain course. The Bible often employs the term world in reference to men; when it does so it intends us to understand those among our fellow-men who have abandoned themselves to human means and natural laws. This is considered liberty, it is however a bondage, the most marked frequently signified by the word Egypt. Egypt and the world are not uncommonly used synonymously, for both are distinguished by similar characteristics. Thus, when Israel is forbidden to place trust in the horsemen of Egypt, the prohibition would have received no violence, nor other effect been produced, had it been interpreted as, Place not your trust in the world. However, as there are two distinct classes of men corresponding with our voluntary nature, the Bible distinguishes them as Israel and Egypt, or sometimes as the Church and the world. They cannot indeed be considered as limited, nor is it intended they should, to the countries specified; although during the early ages about which we are now writing all that is important in the history of the world, and of man, finds its stage in those countries.

The relationship subsisting between these two is curious enough. The Egyptians, whom we shall

firstly consider, were the wisest of men, not in the period of their grossest idolatry, but prior to it. On this head the testimony of sacred and profane writers is one. Herodotus calls them *σοφωταῖς ἀνθρώποις*. They were the wisest in useful inventions; they were the most ready in applying the resources of a magnificent country to their own advantage and emolument. They first perceived and found out many things useful and laudable in themselves, but they were foolish in taking all credit to themselves, in merely esteeming self-aggrandizement and forgetting God; so all their wisdom was turned to foolishness, and they became the most degraded and basest among men. They were pure Secularists.

Nor were they left without testimony of God. They could not plead this as an apology for neglect; before the first inhabitants of their land had become abandoned to idolatry, the patriarchs sojourn in Egypt. The influence of their faith was greatly felt, and honourable mention is even made of a few among the Pharaohs; gradually, however, the good slips from them, and their entire attention is transferred to the form of their government, or to the discovery of geometry, reading, writing, arithmetic, astronomy, navigation, and many such inventions, eminent and useful, and for which they are highly and properly lauded, but the turn of their minds is evident, justifying the assertion that these inventions were preëminent in the affections of the Egyptians; and this being the case, whilst we would render proper tribute to their philosophical dispositions, the conclusion

forces itself on the mind that, though wiser than all men besides in these things, still their discoveries and inventions could not preserve them from ruin. Their country was the cradle of learning, the birth-place and nursery of art. Possessed of a fertile soil, occupying a central position in the known world, a broad way of communication existing between the utmost extremes of their land, in the magnificent and fertilizing Nile, the Egyptians had the energy to appreciate and avail themselves of all these advantages. They had no climate to contend against, no unfavourable antecedents to perplex them, theirs was a first experiment undertaken with a confidence that had never known a check. An elaborate subtlety marked every enterprise, and the greatness of this ancient people will appear more evident to those who have seen the gigantic ruins of their temples, and who will convey their thoughts from the period of their greatest eminence to the condition under which the rest of the world lay then, unawakened from pastoral lethargy, or even to our own country less than two centuries ago.

They reached considerable eminence; nevertheless, instead of progressing from what they had attained, they demonstrated to the world that their elevation rested on no sure foundation whereon to build future greatness: the attempt to raise a superstructure brings the crumbling fabric to the dust.

Did warlike encroachment effect this? No, it was left for a superstition developed to such an extent, that to them truth had become as fiction, and falsehood as reality.

Out of natural laws, indeed, the constitution of ancient Egypt arose. The effect of these laws is shadowed, if with no precision of outline. This absence of distinctness is attributable to the fact that man renders obedience to them only so far as he is obliged; abusing his nature as much as possible on the one hand, and disregarding their better influences as far as possible on the other. The shadow of these laws, then, apparent through his actions, cannot be an exact resemblance of an object, but, like shadows generally, is misshapen, huge, and refracted, because the medium through which it is transmitted is itself reflected from the heart.

Men become experienced in the extent to which they may transgress natural laws; and the Egyptians were not behindhand here,—they discover remedies for many ills arising from their violation. How far submission is imperative, and how far transgression is permissible, is not easy to define. A child will always be forced to yield certain obedience to its parents. A father will always rule after some sort of fashion his household; and a patriarch will always in a measure be venerated by his children's children. The constituents of a tribe dare not altogether throw off their chieftain's authority. Patients are dependent on doctors; clients on lawyers. All within certain bounds and with certain exceptions. Why are these things? Say many, we can only reply, because they are laws. Why do not the beasts of the field, might be objected with equal reason, which are stronger than man, devour the tyrant? Why do they flee from his face? Not because they are

weaker, or man bolder ; but because they recognise in his face the impress of a Divine hand forbidding the assault.

Things, then, have been fashioned by Him who is Omnipotent, and the *power* which He has ordained to move within certain channels and which sustains them, is of Him ; whilst the law which marks the course is no more to be confounded with it than the race-horse is with the marked course wherein he gallops. Man, then, who is subject is moulded. We sometimes question the authority we do not see ; but this is as unphilosophical as for a man to quibble at the sentence of death pronounced against him, because he cannot see the law. Where is the authority ? not in the parchment,—it merely conveys the will of those by whom the law was made. The Commons will it, the Lords will it, and finally in this country the Royal assent ratifies it, “*La reine le veult.*” Power, then, assumes definite courses, and he who knows these may almost predicate the transition-stages through which the Society of a country will pass. Bacon rightly says that knowledge is power. He had no intention of asserting that knowledge is all power. Power was given by God to man, and according with the measure of the power is the authority claimed and recognised, the obedience yielded.

Conscious power is always accountable. Perhaps no man has ever yet acted entirely after the counsel of his own will. This cannot be done, without the attempt quickly conducting to ruin.

Now the first among human governments accorded more or less with natural laws. The regulations of its Society would be humane conformably with the amount of truth introduced therein. That any such government could maintain its first ground, abandoned to natural means, were an impossibility. The first Pharaohs, then, were far from absolute. Their government was based on a sort of natural justice, which, we cannot but doubt, had cost some time to define; but which failed, because self-interest is stronger in the human breast than justice; therefore legislation would be more for the legislator than the people.

Men, believing the deathlessness of principles, that the son rightfully succeeds the parent in all that he has left, recognised the transmission of authority. Kingly authority was venerated not more on account of its rightfulness, than from the urgency of affairs which rendered it needful. The king was the administrator of justice, and where licentiousness was the rule of conduct, it is evident how deeply the necessity of such an office would be felt. People rejoiced in sovereign protection. Instinctively they knew that authority must have a centre. Kingly rank was to them a representation of still higher power, hence their veneration. The dignity was uncontroverted, and a halo was shed around it from a sense of authority transmitted from the Divine; it combined in its ruling and executive character justicial and priestly function. The eldest-born was venerated from a sense of his priority of claim, consequently the head of a family became a sort

of King or ruler. Moreover, the eldest born were priests by birthright, and to forfeit birthright was to forfeit the highest of all privileges. A proof of the antiquity and primitive form of the early Egyptian government was that their rulers were Kings and priests. A King, then, might be regarded as an expression of Divine right, while those who administered to him received reverence on account of their office. The priests had to do with highest knowledge; functionaries in the counsels of the Deity, they were greatly venerated, and supposed to be conversant with truth and justice: therefore they were looked upon as mouth-pieces of the Most High. In this early kingdom they were regarded as legislators, both by virtue of office and attainments.

With man happiness is always prospective and ever urging to action. Naturally his passions, curbed by nought superior to worldly motives, brook no delay. Can we, then, expect that man, the proud, the haughty, the fierce, the rebellious, will long remain content with agricultural labour? Impetuosity forbids that all men should be shepherds. Violence, rapine, warfare, affording the speediest prospects for gaining those requirements his cherished passions desire, are embraced; and distinction, honours, wealth, homage, being carved out most speedily by the sword, it is buckled on. Priestly influence is great; it had, however, a competitor in the military class. This last assumed in Egypt the third rank. Priests framed the laws and the military defended them; their natural sphere is to overcome all resistance the

state may encounter. Next in order, as might have been supposed, came those who lived by traffic,—a class that by enterprise and industry have conferred extensive boons on mankind, but which were disesteemed in the early days of Society. Succeeding this order were artificers of various kinds.

The ancient constitution of Egypt corresponded with this form, as might have been predicated; it is a natural division of men into classes. Kenrick, in his *ancient Egypt*, quoting from Diodorus, informs us that “the whole land of Egypt was possessed by the king, the priests, and the military order.” Such a possession, however, like that of a feudal sovereign and aristocracy, cannot be exercised by the persons who claim it. The husbandmen occupied the land capable of cultivation, on payment of a small rent or proportion of the produce. It appears from the book of Genesis that, before the time of Joseph the mass of the people had been independent possessors of land, but parted with their rights to the crown under the pressure of continued famine.¹ They submitted in future to pay a fifth part of the produce to the king, and were thus placed in nearly the same condition as the people of India,² where all the land belonged to the king, but was farmed on condition of paying him a fourth part of the produce. The priests are expressly mentioned as retaining their property; of the military order nothing is said, but from analogy we should conclude they retained their rights or speedily recovered them, as the account of Diodorus,

¹ *Genesis* xlviij. 18.

² *Strabo*, b. xv. p. 704.

before quoted, implies. After the change of tenure, the proportion of the produce did not exceed what had been taken by an act of power in the seven years of plenty. Even after this annihilation of the rights of landed property the condition of the peasantry in Egypt was better than in India, and not very different from that of the agricultural tenant among ourselves ; for it appears, from the evidence given before the Committee on the Corn Laws in 1814 and 1821, that rent is usually about a fourth part of the produce.¹

The division of the Egyptians into these classes was perfectly natural. "The king, the priest, and the warrior were the privileged orders of Egypt ; the rest, including the herdsmen of swine and cattle, the artificers, the retail traders, the boatmen and pilots, and in later times the interpreters, were excluded from all share of political power."²

The influence of natural laws, then, is very evident in the arrangement of the early Egyptian constitution. Men soon resisted them more and more. Children often hate their parents ; the constituents of a tribe frequently question the right of their chieftain's authority ; clients detest lawyers ; and patients regard their doctors as secret poisoners.

Form, then, is soon broken up ; and we cannot read a page of any historian on this constitution of Egypt without noticing the rapidity with which the first natural division of power is overthrown ; accumulating either in the hands of the monarch or con-

¹ *Vide* Kenrick's Ancient Egypt, vol. ii. p. 29.

² *Idem*, vol. ii. p. 36.

centrating in those of the people. This also is natural, because man is in a state of rebellion, and these fluctuations must be so long as he is. The writer from whom we have been quoting tells us that firstly all Egyptians were considered equally well born, but that hereditary succession was the rule of the monarchy. Immediately after this statement, we notice the election of a sovereign. Hereditary succession must soon have gone to the wall ; but the apparent contradiction does not surprise us,—it is in keeping with our nature. We can conceive popular opinion regarding the function of office as imparting dignity, or vice versa, the person who fills it. Esteem transferred from the person to that which invests dignity is so conditional in human dealings, so dependent on temper and those arts of cajolery employed to secure the favour of the weak and unprincipled in power, that, as the case may be, a claim is derived and set forth as just.

Numerous varieties, then, may arise out of a constituted order of things which yet essentially in principle remains the same. There exist in the world many forms of government ; perhaps practically to govern there is but one way, whereof all others are as copies, nearer to or more distant from the original. Orders and divisions among men are essential and always observable ; they are necessary parts in the machinery of every government,—the pillars of its administration, whether guided by a despot or a president.

CHAPTER XIV.

THE MANY FEATURES OF IDOLATRY EXPLAINED AND ITS COURSE ILLUSTRATED—MAN MAY APPREHEND OCCASIONAL TRUTHS—ALL FALSE RELIGIONS CONTAIN A SHOW OF TRUTH WHICH ARISES FROM THIS POWER OF APPREHENSION—GENERAL DOCTRINES OF FALSE RELIGIOUS SYSTEMS—DEGRADATION INTO WHICH THE EGYPTIANS FELL.

THE features of idolatry, though numerous, spring from a single source, precisely opposite to that from whence the numerous issues of Christianity emerge. The one arises from faith in self, whilst all that is in the second flows from faith in God.

Now the ancient Egyptians attained great notoriety from their wisdom and their idolatry. It seems a curious combination, but the fact is undeniable.

Attention, directed for the first time to the subject of Egyptian idolatry, might regard it as an incomprehensible sort of study. It is not so, however, nor were the Egyptians idolatrous, perhaps, above all men.

They seem to have been selected by the Divine historian for their powerful contrast to a people whom they held in bondage, as well as for the example they furnish of what men can do, left to their own powers. To what this difference in character then was owing we must inquire, for if it were not

essential, i. e. inborn, it must have been from things *ab extra*. And so it was, the Israelites and the Egyptians differed because of outward circumstances, of which both might have availed themselves, and which, as assumed or neglected, led to so widely different terminations in their histories and destinies.

The principle of idolatry comprehended, and its various forms will cease to puzzle. We cannot read the human heart correctly and overlook its obliviousness to higher duties; nor can we deny that the best efforts of man's nature are directed towards selfish purposes; therefore, if self be a deity, it is not remarkable it should be variously deified according to its numerous manifestations, and the inclinations and circumstances wherein individuals are placed.

Now a man who is wholly for himself must be against God—such an one is an idolater. He may have many idols, but self is supreme. He may have a clear apprehension of many truths, but the advantage is turned to his own purposes. He may follow things truthful for his own sake, but he cannot pursue them to their source, inasmuch as he knows nothing about God. The Egyptians knew that God exists. It was their *apprehension* of an immutable truth—on this ground they fancied they knew about God. Here was their error. The supposition is glaringly absurd. Yet how often do we mistake imaginings for truth ! It happened in their instance; and men in our days often believe impossibilities and reject truth, because to them fanciful.

This natural apprehension by which the Egyptians

were guided in matters of religion, philosophy, and government, is a sort of mental eyesight, connatural indeed, and which may, perhaps, even prior to any instruction, perceive certain truths; but, belonging to a creature evil by nature, it may lead to things worse, not to things better, for it always terminates at a retrograding creature. Still this capacity enables us to become instructed, and seizes the truth when told. From this moral sense it arises that every religious system exhibits signs of truth; and, although we may not be able to say whether these signs be of this moral sense or revealed,—time and corruptions having so interlarded reality and fiction,—still there is much which cannot be directly attributed to revelation, and which may therefore be considered as having been apprehended by man. Ζεὺς ἡγεμόνας, Ζεὺς εἰστι, Ζεὺς ἀπόφεντας, is pure theology, and if of human apprehension is interesting, as proving that things testify to truth, and that man is obliged to acknowledge the fact.

Now, should we call this mental apprehension of truth good in itself, or a proof that man is not absolutely evil. Not at all, any more than that a man able to see by means of his eyes is therefore good,—the proof of being good lies in no such power of seeing. We may discern mentally and form correct conclusions, without knowing why or wherefore, by aid of this sense, and be very bad. We are evil because neither this nor any of our endowments are employed in the way of seeking God's glory. It is the attempt to turn truth from its right source wherein man's active powers of evil are shown. Everything would

he turn out of course; and, if he had the power, dethrone the Eternal and usurp His authority.

All religions, then, manifest some apprehensions of truth. The early Magi believed in good and evil principles, the one uncreated, the other created. According to Ibn Shahna, "They maintain, that God the Creator created both light and darkness; and that He is alone, and hath no associate: and that good and evil, right and wrong, are made of a mixture of light and darkness, (for if these two had not been mixed, the world could not have existed,) and that these mixtures will not cease until the good shall be appropriated to its world, (heaven,) and the evil to its world (hell, both at the consummation of all things)."¹

The pages of revelation might have been thrown open to them, for they manifest knowledge that all things finally shall be included in the Divine glory. Yet their doctrines seem more like an effort at regaining a knowledge that had been lost than a result of originality. Be this as it may, they had no light to follow out their speculations, and say, In man dwells no good thing, save what is of grace. Neither had they the means of rightly applying what little they knew. Their light not proceeding from understanding of a subject, their teaching was necessarily erroneous. Budhists also believe in a sort of final absorption,—that the good man is absorbed, by which they may mean that he is taken into the Divine glory. There is much truth that Christianity teaches. In truth exists no darkness, and God will finally be

¹ Extract from Hyde in Hale's Analysis of Chronology, vol. iv. p. 38.

the only light. Their doctrine is an apprehension of truth which they cannot apply. What absurdities do they not commit to reach their end ! The same practical lesson is afforded of incapacity of unravelling the truth which mind may distantly touch. Besides these faint glimmerings, often copied, false religions contain nought beyond contradictions easily seen through, from *misadaptation* to the necessities of the being for whom intended. Man at the fall became "the measure of all things to himself;" what he conjectures, he reverences ; and, unable to dispense with religion, he is bound by a chain no human hand can break to what he has ardently desired, a god after his own heart, of his own creating, and who must be less than himself.

Now the general acceptableness of human doctrines is no matter of surprise, because everything is made favourable, and as man is. A show of truth is there, and man has no difficulty in believing that some of his fellow-men are more learned and know more of the Deity than others. This is as manifest as that some men are more devout and more holy. From a supposed connexion with divinity, priests and monarchs received obedience to their mandates and reverence to their persons. Egyptian declension, then, was in the nature of things, and the broad path it followed is very apparent. If one false system did not illustrate another, much that has been said would be irrelevant ; but a similarity is observable, not a little remarkable, between untruth generally. An arcane theology existed,

which conjectured many truths. The mystery in which Deity is enshrined might have led to a feeling that necessarily in religion are many mysteries. This being recognised, there were not wanting pretenders to asseverate that they had the power of fathoming these mysteries, nor credulous people to believe the thing possible. Among their higher truths is the communicated one of a Trinity. Take for instance the Triplasian Mithras. It has been said that Mithras was a man; be it so, although we think a higher mystery alluded to. Why? because this self-same mystery was not confined to the Persians, but is hinted at by Egyptians and Greeks. Being a truth, it is generally though obscurely expressed. We may readily grant that Mithras was but a man; it is, however, only to shift the ground to a consideration of the same doctrine as held by the Greeks or Egyptians.

These considerations induce us to believe that this Mithras, whose worship was in caves, was regarded as the "hidden god," ὁ κρυφιός θεός, whence the remote recesses and caverns chosen by Zoroaster's followers as symbolic places of worship.

"Where the dark cliffs of rugged *Taurus* rise,
From age to age by blasted lightnings torn,
In glory bursting from the illumined skies,
Fair *Science* poured her first auspicious morn.

"The hoary *Parthian* seers, who watched by night
The *eternal fire* in *Mithras'* mystic cave,
(Emblem sublime of that Primæval Light
Which to yon starry orbs their lustre gave,)

"Exulting saw its gradual splendours break,
And swept symphonious all their warbling lyres,

Mid Scythia's frozen glooms The Muses wake,
While happier India glows with all their fires."¹

Now this might be considered very indirect evidence, especially were it all that exists; but there are so many similar expressions, that their united testimony seems conclusive that something was known of the doctrine of the Trinity. Witness the expressions attributed to the Orphic theologers, by the learned Cudworth, of their belief in an incorporeal Deity, Θεὸν ἀσώματον: then again we meet with the expressions Δεύτερον Θεὸν and Τρίτον Θεὸν, "the second God, the third God;" and such an expression as "Εν τι τὰ πάντα, "all things one."

We account for these doctrines, then, by a natural apprehension of occasional truths, and by Revelation communicated from the Israelites to the Egyptians, and through them to the Greeks. We cannot conceive it possible that man from nature could learn, for instance, that

παντὶ γὰρ ἐν κόσμῳ λάμπει Τριάς ἡς Μονας ἅρχει.

"In the whole world shineth forth a Triad, or trinity, the head whereof is a Monad, or perfect unity;"² if there be any meaning in this, it must have been derived from Revelation. A verdict of meaningless would once have crossed our lips, so easy is it to get rid of a difficulty by instantly condemning it, had we not received an impulse to inquiry by both regarding and interpreting what,

¹ Hale's Analysis of Chronology, vol. iv. p. 37.

² Vide Cudworth's Int. System, vol. i. p. 492.

we conceive, must have been a representation of belief in painting.

It was, and may be now, on the ceiling of the sixth tomb at the Beébán el Melook, or Tombs of the Kings, at Thebes. Three beings appear, engaged in forming the world. The entire subject is allegorical, and we give what we suppose to have been its meaning. Near at hand is the production of man; on the walls of the passage leading to the tomb the offspring of man is depicted issuing from his loins. The infusion of germinant power into creation is illustrated. Briefly, and in fine, there is the creation of the world and of man, with what may be considered as the diffusion of plastic life throughout the universe, under the presidency of a Triune power or Deity. Furthermore, in the same passage, men are depicted struggling with a large serpent, of such dimensions that it encloses them all, and seems more than a match for their entire number; an individual, however, of super-human power is represented as strangling it and transfixing its head by an arrow.

Sir G. Wilkinson has the following remarks on the belief of the ancient Egyptians, which we quote in the hope that they may conduce to elucidate commonly received notions of religion.

"The great gods of the Egyptians were, Neph, Amun, Pthah, Khem, Saté, Maut, (or perhaps Buto,) Bubastis, and Neith, one of whom generally formed, in conjunction with other two, a triad, which was worshipped by a particular city, or district, with peculiar veneration. In these triads the third

member proceeded from the other two ; that is, from the first by the second, thus : the intellect of the Deity, having operated on matter, produced the result of these two, under the form and name of the world, or created things, called by the Greeks *κοσμος*; and on a similar principle appear to have been formed most of these speculative combinations. The third member of a triad, as might be supposed, was not of equal rank with the two from whom it proceeded ; and we therefore find that Khonso, the third person in the Theban triad, was not one of the great gods, as were the other two, Amun and Maut : Horus, in the triad of Philæ, was inferior to Osiris and Isis ; and Anouke to Neph and Saté, in the triad of Elephantine and the Cataracts."

"I do not pretend," says Sir Gardner, "to decide respecting the origin of the notions entertained by the Egyptians, of the triad into which the Deity, as an agent, was divided ; nor can I attempt to account for their belief in his manifestation upon earth ; similar ideas had been handed down from a very early period, and, having been imparted to the immediate descendants of Noah and the patriarchs, may have reached the Egyptians through that channel, and have been preserved and embodied in the religious system. And this appears to be confirmed by the fact of our finding the creative power, *whilst* in operation upon matter, represented by Moses as a *Trinity*, and not under the name indicative of unity, until after that action had ceased. For the name given to the Deity by the divine legislator, when engaged in the creation of material

objects, is not Ihôah, ('who is, and will be,') but Elohim, 'the Gods ;' and this plural expression is used until the seventh day, when the creation was completed.

" That the name Elohim is not intended to refer really to a plurality of Gods is shown by the use of the singular verbs, '*bara*,' created, '*ira*,' saw, '*iamer*,' said, and others, following the plural Elohim, as may be seen throughout the first chapter of Genesis ; and the first verse of that chapter bears the literal translation, 'In the beginning *He*, the *Gods*, created the heavens and the earth,' or, more intelligibly and more closely in the Latin, 'In principio *Dii creavit cœlum et terram*', where the plural substantive is followed by a singular verb. Thus, the very first verse of the Bible inculcates the doctrine of the Trinity ; but under the title of 'He the Gods,' or 'Gods Almighty,' alone was the Deity known to the Patriarchs before the time of Moses ; and the name of Ihôah was not revealed to the Hebrew lawgiver until the future deliverance of the Israelites from the hand of Pharaoh was promised, when the Deity made a covenant with him under that sacred name ; God saying to Moses, 'I am the Lord, (Ihôah,) and I appeared unto Abraham, unto Isaac, and unto Jacob, by the name of God (Gods) Almighty (Elohim Shadai) ; but by my name Jehovah was I not known to them.'"¹

One cannot read the above remarks without being more forcibly struck by the natural sort of apprehen-

¹ *Vide Manners and Customs of the Ancient Egyptians*, vol. i. pp. 186—187, second series.

sion man has of truth, and which, if left to himself, invariably leads him to error. The love of speculation is inherent, and man will do anything to be above his fellows in matters of wisdom. Infants in discovery, apprehension of the Divine ubiquity led the Egyptians to the conclusion of God being in all things, *τάπτε εἰς τὰς πάντας*, or "all in all," therefore all things represent God. The step thence to Polytheism is short and immediate. *Pan* was reckoned one of the oldest gods among the Egyptians.¹ The *universality* of the term is of the *deepest significance*, for things are named usually according to their attributes.

Men could perceive a *spirit* in the world *everywhere existing*, and everywhere undergoing an unceasing change of form. Where is the power whereby every tree grows and silently swells into majestic proportions? It must be of this spirit—it could not come of itself; well, then, when it dies does it perish? How shall that perish which has manifested itself as in harmony with that which is always existing, and which has shown itself in such surprising beauty and vigour? No, it never dies; this unceasing activity is never wholly in abeyance, but, tired of one form, quits it for another; and this departure men call death. The transition to metempsychosis is immediate. The soul of man is a part of this immortal nature, therefore must have existed anteriorly in a variety of forms which are merely forgotten, or are not even necessarily noted, being a part of a necessary system whose *every movement*

¹ Herodotus, ii. 145.

it is no more requisite to observe than it is for the conscious principle in man to note every beat of the heart, which is merely a part of the system of his frame. The soul has then to pass through many gradations, perhaps, to fit it for its highest bliss.

Such speculations are natural, and where can they end but a sort of purgatory? Animals symbolized attributes of this universal being. They exacted worship, not because they were animals, but because of what they represented,—attributes peculiarly needed and meet for present circumstances. And this belief was natural, as is attested by saint-worship,—saints meet for peculiar circumstances or peculiar characters.

Now this natural apprehension of truth shows itself in science. We have heard of more than one instance of men endowed with the gift of calculating instantaneously and correctly the most difficult arithmetical questions, whilst unable to tell the process gone through. Now the question is, whether any process be gone through, or whether merely an instance of mental rapidity of action in detecting numerical relations.

Operations of mind are performed with lightning-like rapidity. I prick my finger and know the seat of puncture as soon as it is made, yet communication with the brain must take place before I can be conscious, as well as a reflex action that I may know the seat of the impression. These changes seem to occur in the same moment of time.

Dr. Alison, in his *Principles of Physiology*, mentions, that a man may utter 1500 letters in a minute.] Consider the rapidity of changes occur-

ring in the brain. For every letter there is the will to pronounce—a distinct volition, an elaborate machinery is then set in motion, the pronunciation follows, and next there is consciousness of this before the process can be said to be complete. When we reflect on what has to take place in the whole 1500, (it will seem as if in them alone were business for a day,) we shall understand that a process of calculation may be so rapid as to escape the attention of the calculator, in the same way that a man late in life may discover a feature in his character whose working and influences he had entirely mistaken, and of whose presence heretofore he had been ignorant.

It is not easy to decide, then, whether the mind of a rapid calculator, ignorant of the course his mind goes through, in reality passes through a distinct process, or merely, from vivid perception of the relations objects bear to one another numerically, however complicated, perceives and pronounces what those are. At all events, it appears to us most likely that the Egyptians were aided in their discoveries in geometry, astronomy, and navigation, by this power of apprehending truth.

The doctrine of a “materia prima” and a “primum mobile” was early advanced. We can discern no inductive method that the mind had gone through, and yet surely it was premised from the known possibility of the conversion of things into primary elements, as burning tow is quickly resolved into flame, boiling water into vapour, ice into water. This rudimentary chemistry was sufficient to afford

the hint ; and no sooner was this understood than an inductive method was abandoned for a supposed shorter method. Abstract principles are taken for granted. Fire, air, earth, and water, are regarded as elementary—arguments are constructed thereon, all sorts of curious combinations and odd influences are attributed to them, which after centuries of discussion have to be abandoned, the world being darker than at the commencement of what in all fairness may be called the age of self-conceits.

The extent to which these abstractions were carried is beyond our power of illustrating; the various forms of life and death were supposed to be anagrammatical variations of the same thing, matter, as Cudworth tells us, even as syllables and words may successively and variously be composed “out of the same preëxistent elements or letters.”¹ The world, however, is indebted to the Egyptians for discoveries of no ordinary character. Their importance can scarcely be overrated; an ingenious dispute between Theuth and Thamus, king of Egypt, will show us that a not uncommon feature of modern days, dread of innovation, was quite as frequent then as now.

The subject of this dispute is related by Cudworth, it was “concerning the convenience and inconvenience of letters; the former boasting of that invention ἡ μνήμη καὶ σοφίας φάρμακον, ‘as a remedy for memory, and great help to wisdom,’ but the latter contending that it would rather beget oblivion, by the neglect of memory, and therefore was not so properly μνήμη as ιπομνήσεως φάρμακον, ‘a remedy for memory, as remin-

¹ *Vide* Cudworth, Int. System, vol. i. p. 74.

iscence, or the recovery of things forgotten :’ adding, that it would also weaken and enervate men’s natural faculties by slugging them, and rather beget *δόξαν σοφίας*, than *ἀλήθειαν*, ‘a puffy conceit and opinion of knowledge,’ by a multifarious rabble of indigested notions, than the truth thereof.”¹

Now Egyptian greatness endured longer from a fact already noticed, of its being a first experiment. The people of that country always conceived themselves in the track to renown, and were surprised by dissolution. Tranquillity was preserved and orders esteemed on account of class. The wisdom traceable throughout the Egyptian laws and constitution was owing to the priests. Imperatively they were lawgivers, for pagans are always anxious to know the will of their gods, that it may sanction their customs and give freedom to licence. The priests, being the teachers, and having a world to explain which they could not comprehend, might reasonably argue—How can the people understand our doctrines? From the pressure of necessity, as well as from what we have stated, arose an arcane theology. Impelled by circumstances and force of position to teach what they did not understand, like charlatans in general, they found no form so convenient as allegory. They employed fancied resemblances, to give an appearance of explanation to things that have no existence as though they had, and with a view of leaving a different impression on the minds of their hearers than what actual words might seem to imply. A two-fold advantage was gained—besides affording

¹ *Vide Cudworth, Int. System, vol. i. p. 544.*

a loophole for escape, a show of wisdom was acquired the bulk of mankind would never question. If they misunderstood, which they were sure to do, they would attribute the fact to their own obtuseness rather than to the priest's ignorance ; their stupidity would be proved, whilst the clearness and the profundity of the priests would be established.

Hence there were *μυστήρια*, mysteries beyond the comprehension of the vulgar, requiring an esoteric teaching and initiation — a high theology never reached by the vulgar, and certainly never attained by the initiated ;—mystery shielded, as it often does now, imperfect knowledge; imaginings of the sublime and great were symbolized by imposing processions, solemn edifices, incense, and sacred fire, when the thing worshipped perhaps was no greater than a mouse.

"Among the Egyptians," says Clemens Alexandrinus, "the temples are surrounded with groves and consecrated pastures ; they are furnished with propylæa, and their courts are encircled with an infinite number of columns ; the walls glitter with foreign marbles and paintings of the highest art, the naos is resplendent with gold and silver and electrum, and variegated stones from India and Ethiopia ; the adytum is veiled by a curtain wrought with gold. But if you pass beyond, into the remotest part of the enclosure, hastening to behold something yet more excellent, and seek for the image which dwells in the temple, a pastophorus, or some one else of those who minister in sacred things, with a pompous air singing a Pæan in the Egyptian tongue, draws aside a

small portion of the curtain as if about to show us the god, and makes us burst into a loud laugh. For no god is found within, but a cat, or a crocodile, or a serpent sprung from the soil, or some such brute animal ; the Egyptian deity appears a beast rolling himself on a purple coverlet.”¹

Man then cannot but apprehend that truth exists, whether from the reality of things around him or the truth of his own existence. He must try and establish his own end, and the course always terminates similarly by degradation. Society may be infidel, she cannot escape judgment ; men may live without God, yet to beings so living God will always appear terrible, not necessarily in their creeds, but to their minds. They have been told that He is so ; their reason assents ; and, though they would shut Him off from contemplation, the sense of His terrible attributes appears in all their actions. The wholesome effect of fear lost, its debasing consequences follow, manifesting themselves in thousands of monstrous rites and customs.

This ignoble passion soon becomes an object of worship as follows, it has to be propitiated and appeased by all sorts of sacrifices ; and, still, fresh doubts arising, new forms of belief have to be framed to meet their exigencies—what a subject for philosophic contemplation ! Man has reason for the fear he feels, and what efforts he makes to satisfy its promptings ! he falls on his knees, and with heart-rending agony he immolates, he sacrifices, he feeds on his own sighs, his own tears ! Who shall uplift this

¹ *Vide* Kenrick’s *Ancient Egyptians*, vol. ii. p. 4.

unhappy Prometheus, fast bound while an enemy is preying on his very vitals? Hosts of knaves promise to unfetter him, that are as closely tied themselves. Every sort of remedy is adopted, and yet the misery of the present can only be exceeded by the fear of the future. He fears God, but it is as the timorous fugitive fleeing in an opposite direction. He looks at his heart, and finds reason to believe in an avenging Nemesis. He perceives a load of debt. Can Prometheus disburden himself or cease by any personal effort from affording food to the creature fattening on his entrails? So man chained and bound to his own feelings vainly endeavours to free himself. He furnishes a measure of compensation, and it expresses truly the greatness of the exigency, but the expression cannot cure it. There is no friendly Hercules to unrivet his chains, or rid him of the ever-gnawing vulture. The figure furnishes us with a picture of all men. Under such conditions, degradation must follow, and obliviousness must be procured; so man dances and feasts and amuses himself. Fatigue however follows, and fear and doubt are sequences of a course of licentiousness. Thus his wearied brain must again sacrifice to the feeling which brought it on, that in debauchery its presence may momentarily be forgotten. After such a fashion does the religion of man's nature become embodied. The degradation to which the Egyptians sank is proverbial, and it is but typical of a natural bondage. Here it is described:¹

¹ Juvenal: Sat. xv.

*Quis necit, Volusi Bithynice, qualis demens
Ægyptus portenta colat? Crocodilon adorat
Pars haec: illa pavet saturam serpentibus Ibin.*

They could adore a crocodile, fear an ibis glutted with snakes, worship a golden image of a long-tailed monkey at Thebes. Mad Egypt, indeed, might the Satirist term a country where, as he tells us, entire towns venerate a dog, but no one Diana;—when to violate an onion or bite a leek is sinful.

*Oppida tota canem venerantur, nemo Dianam.
Porrum et coepe nefas violare, aut frangere morsu.
O sanctas gentes, quibus haec nascuntur in hortis
Numina!—¹*

—is a fine exclamation. The Satirist enumerates cannibalism among their crimes, exhibiting its horrors with a force that almost causes one to hear the horrid rabble gnawing the bones.

*Labitur hic quidam, nimirum formidine cursum
Præcipitans, capiturque; ast illum in plurima sectum
Frusta ac particulas, ut multis mortuus unus
Sufficeret, totum corrodis ossibus edit
Victrix turba.²*

The little light that had existed in the days of the Patriarchs had set, and a deep darkness had settled over the entire human race, when it pleased God in mercy to reveal Himself again to man.

¹ Sat. xv. ² Idem.

CHAPTER XV.

ORIGIN OF ISRAEL—THE CHARACTER OF JACOB AND MOSES, AND THEIR INFLUENCES ON THE DESTINIES OF THE ISRAELITES—GOD REVEALS HIMSELF TO MOSES—EFFECTS OF THAT REVELATION ON THE EGYPTIANS AND ON THE ISRAELITES—THE RESCUE OF THE CHILDREN OF ISRAEL, THEY ARE CONDUCTED INTO THE DESERT FOR INSTRUCTION—OVERTHROW OF THE EGYPTIANS AT THE RED SEA.

IT is always important to regard first commencement, especially in Biblical narrative, where it may be that a type of things future, extending through all generations, is given both for our instruction and guidance. The first time Israel is heard of furnishes an instance of this. It is after a long night's unceasing struggle in the mountain-ravine by the ford of Peniel.

“And Jacob was left alone; and there wrestled a man with him until the breaking of the day.

“And when he saw that he prevailed not against him, he touched the hollow of his thigh; and the hollow of Jacob's thigh was out of joint, as he wrestled with him. And he said, Let me go, for the day breaketh. And he said, I will not let thee go, except thou bless me.

“And he said unto him, What is thy name? And he said, Jacob.

"And he said, Thy name shall be called no more Jacob, but Israel: for as a prince hast thou power with God and with men, and hast prevailed.

"And Jacob asked *him*, and said, Tell *me*, I pray thee, thy name. And he said, Wherefore *is* it *that* thou dost ask after my name? And he blessed him there. And Jacob called the name of the place Peniel: for I have seen God face to face, and my life is preserved.

"And as he passed over Peniel the sun rose upon him, and he halted upon his thigh."¹ The above incident may be applied figuratively to express what commonly occurs on conversion. After the wrestle the Patriarch was no longer the same man, going forth in his own strength; that trial of strength, though a victory, enabled the Patriarch ever afterwards to perceive his weakness. He had wrestled with a man who could not shake him off, though infinitely stronger. There is a seeming paradox in the whole transaction. Let me go, says this stranger, giving as his reason the apparently irrelevant excuse, For the morning breaks. What had that to do with a trial of strength? cannot men contend when all things are made visible by the light of day? Was that day-spring dawning that should clear all things? This man makes the struggling Jacob lame; yet he hangs the closer to him, and the strong, mysterious, omnipotent Being becomes the suppliant, and the triumphant Jacob exacts his own conditions. "I will not let thee go till thou bless me." What is thy name? and he said, Jacob.

¹ Genesis xxxii. 24—30.

Then he replied, "Thy name shall be called no more Jacob, but Israel." Why is he called Israel? because "as a Prince hast thou power with God and with men, and hast prevailed." Here we learn that God, who is the very fountain of love, cannot resist the strong prayer of the contrite suppliant. Then Jacob inquires of him, "Tell me, I pray thee, thy name. And he said, Wherefore is it that thou dost ask after my name? And he blessed him there."

Now Jacob is the type of every Christian. It is thus important to observe first commencements. In early life he was a disagreeable sort of character, effeminate and subtle, and these traits had nearly obliterated the only good feature that can be recognised — reverence for things belonging to God. He almost surreptitiously acquired his brother's birthright, which Esau should have died rather than have surrendered. Yielding on the first adverse occasion, his weakness and indifference were more offensive than the younger brother's cunning and covetous desire for the priestly character pertaining to the elder. Nevertheless, Jacob's character in the spring of his existence was as repulsive as in his latter days it was pure, elevated, and holy. He was not, it is evident, selected for anything princely in demeanour as a recipient of God's grace. No; he simply recognised the Divine existence, and therefore he was a man of prayer. Moreover, hitherto his conduct had not been altered greatly thereby. But who is there that ever seeks God in vain? On a particular night he apprehended danger; with

his peculiar instinct he dismisses all his attendants, and retires to seek God, knowing that He can avert everything hurtful. For the first time he really meets God in prayer, and his character ever afterwards manifests itself differently; he is a pleasanter and a truer man to Esau, and there is a valuable testimony in this fact—he renders him a complete and perfect homage, seven times he bows; though it might not have been so absolutely necessary, as he really had possessed himself of the headship of his house; regarding Esau only in the light of an elder brother, he salutes him reverentially, and that wild, impetuous, and headstrong character weeps with him over the recollections awakened by the encounter.

Israel, then, is the type of the Christian. Has not every Christian had a similar wrestle with the same Being and prevailed? Has he not, though a victor, found as the cost of victory that he is lame and impotent? Does not the day break on his soul as he rises from the spiritual conflict? Does he not find that he has been laid hold of by the man Christ Jesus? Does not a voice often say, though it be in the language of man's own heart, It is of no use, my sins are too great. Nevertheless, the emergency is so pressing, one cannot loose one's hold. Is not this somewhat similar to the entreaty the Patriarch heard, "Let me go," but he dare not; he has been apprehended and he must wrestle till he is blessed. Does he not inquire of him, "What is thy name?" Does he not find Christ, and is not the final dis-

covery like that of Jacob, "I have seen God face to face, and my life is preserved."

Now we must transfer our attention to the descendants of this Israel. During the Patriarch's lifetime they were conducted into Egypt. They increase and multiply greatly; but their prosperity, which was at first marked, gradually forsakes them, and they excite the jealousy of the Egyptians. Provocation after provocation is heaped upon them, and either not daring to resent, from timidity of disposition or from the manifest hopelessness of their position and the fear of increasing the misery of their condition, they pass into a state of bondage, and become the most timid, abject, and craven of people, more wretched than all men besides. Some centuries after Jacob's death, the fortunes of the Israelites reach their lowest point of depression. But it is in seasons of the most absolute need, when hope has fled, that God usually manifests Himself. The sighing of the children of Israel came up before Him, and we are told that He remembered His covenant. Accordingly, in His purpose of delivering the people He reveals Himself to Moses.

The good or evil fortunes of a nation are often bound up most marvellously with the history of individuals; so that we are obliged to study the lives of eminent men, identified as they are with the histories of their several countries, in order to comprehend the condition and true state of a people at the commencement and end of their career, that the influence they may have had in moulding the fortunes of thousands may be seen, as well as the force

of their respective characters be comprehended. Moses, the honoured messenger of God, the law-giver and ruler of the Israelites, the chosen instrument of Providence, appears always to have exhibited great nobility of character. In this respect he certainly differed from Jacob. The sternest integrity, the most unimpeachable morality, are marks of the man. He had attained manhood fostered in the very lap of Egyptian luxury, yet for truth's sake he had to undergo unparalleled hardships and become the great scourge of Egypt. The habits of a corrupt court had not sullied in the least that giant character. It may be that against much natural feeling he had to denounce those from whom he had received much kindness. This might seem like the rankest treachery, but he who is for the truth is always the real friend of all men. Thus an upright conscience would sustain him. However, unquestionably the task was painful. Primarily he hesitates to accept his appointment, and even incurs the Divine displeasure. His manly sympathy might have reminded him of obligation to Pharaoh's daughter, who had called him Moses, "because," as he himself informs us, "I drew him out of the water." On the other hand, he felt deeply the oppression of his countrymen. There would be in the bosom of such a man a strong conflict between weight of personal debt struggling in the first instance against a just indignation. The sternness of integrity and his sense of justice, however, predominate; duty triumphs; grief for the oppressed, warmth in behalf of the helpless, overcome every other con-

sideration. The struggle that had silently occupied all his thoughts, and that, mayhap, had prepared him for the leadership of God's chosen people, is over, and his first step taken in much fear and trembling. He spies an Egyptian smiting an Israelite, he looks hither and thither, and seeing no man near slays the Egyptian, and hides him in the sand. The following day, witnessing two men that are brethren striving together, the unseemliness of the strife grieves him, and, prompted by his greatness of character, which will not permit of his passing by and taking no notice of the matter, he remonstrates with him that did the wrong; and this calls forth a reply which alarmed him greatly, and whereby he learns that his act of the previous day is known. Farewell, then, to all courts and worldly emoluments.—He fled, and the first thing we hear of him in his wanderings is as the defender of the daughters of the priest of Midian. Wrong, it appears, he was unable to behold without resisting. The contemplation provided by a life in the desert strengthened these instincts; and whatever may be said of the early life of this honoured servant of God, honesty of purpose, unflinching courage, and fervent zeal, are patent. Not an approach to time-serving can be discovered. He might have been great in Egypt, but he prefers poverty with his kindred. The wrestle of Jacob and the life of Moses have more momentously influenced Israelitish history than any man can tell.

When the king of Egypt died, and the sighing of the people of Israel on account of oppression became

very great, then, we are told, God, remembering His covenant, reveals Himself to Moses.

The points of instruction for us to notice in the narrative are the method in which He reveals Himself, and the effect it had on the Israelites and on the Egyptians. God reveals himself to Moses as the God of his father, the God of Abraham, Isaac, and Jacob ; as the Deliverer of the Israelites and the self-existent "I am that I am." The message given the lawgiver is one of promised deliverance to the Israelites and request to Pharaoh. Now in this communication we may notice in a peculiar manner when and how the dealings of God become influential in the affairs of men. The period is one of universal darkness, and the Israelites had passed into slaves and were hopelessly timid and incapable of resistance. They were ready to become the victims of any power. This was an ignoble and an unattractive state in the world's estimation ; they were only fit for the most menial employments. When, however, they received the message of God at the hands of Moses and Aaron, their broken hearts believed that it was from God ; they could not look much into it, but they bowed their heads and worshipped. Now this is a more valuable spirit before God than others more showy—the people were inclined to trust Him. He then was prepared to make their case His own. Pharaoh the haughty, the proud and arrogant—type of a people mighty and successful, gods every one in their own estimation, bold by contrast with the craven—disbelieves the message, and knows not the

only true God. He replies with concentrated scorn, "Who is the Lord, that I should obey his voice to let Israel go? I know not the Lord, neither will I let Israel go." Further to manifest his feeling of hostility, and confidence in his own sovereign powers, he increases the bondage of the Israelites, and they naturally upbraid Moses and Aaron. In this strait, Moses entreats God, who reveals Himself in His sovereign character, Jehovah. It seems to say, In my own time I will do all things—it is sufficient that I have made my covenant; "Wherefore say unto the children of Israel, I am the Lord, and will bring you out from under the burdens of the Egyptians, and I will rid you out of their bondage, and I will redeem you with a stretched-out arm, and with great judgments."¹

Nothing can withstand God. He was about to exercise His great power in behalf of His chosen, and He promises to conduct them to a land which He had promised to their fathers. The Israelites, however, are too much consumed by grief and affliction in their cruel bondage to hearken to the message. They are not to be comforted then, though the work of deliverance hastens onwards, and judgment after judgment is executed on Pharaoh. These, however, instead of softening his heart and causing him to repent, only exasperated and hardened him. The Israelites saw this, and thought their chance of departure diminished.

Meanwhile the Israelites, who only wished to be set free, and were wholly preoccupied by the desire,

¹ Exod. vi. 6.

not considering that justice and judgment require time that the balance may be rightly cast, murmur. They forget that in themselves there is no reason why they should ever be freed. They would have made everything subservient to the fulfilment of this end. But they have to learn—to wait for their deliverance, and to know that time is given to the Egyptians either for their repentance, or for the completion of their iniquity. God rules, and He waits that He may have mercy. Man waits, but for man this waiting is always a posture of humility; for during the time of his waiting, the breaking in of a stubborn spirit is going on, until humility and patience be perfected, and man brought into subjection to God, in order that He may show the exceeding riches of His mercy to them that love Him. They who consume their time, not in waiting, but in fulfilling the measure of their own folly, are allowed to run their course, until there be no forgiveness, and iniquity is not more apparent than ripe for judgment. Thus, between God and man there is always as it were a trial of strength—two forces, figured in the instance of Jacob, shown in His dealings with nations; and the moral is always, God resisteth the proud, but giveth grace to the humble. Now, if we would read Scripture for instruction, we must apply all this to our present case; human nature is still the same, and what was true then to the letter applies with equal force to Christians now, as far as that nature is concerned. Not a word loses its practical utility—all men are born in Egyptian bondage, and some men continue and die therein,

whilst others bend before God, receive His message, and worship Him. Is not God, then, willing that all men should be saved? If we try to find the reason of this willingness in man, we shall have a fruitless search. There is nothing peculiarly attractive in the Israelitish character—in sorrow and in grief, their misery excited Divine compassion. God speaks to them and they hearken. But in His mercy lies the reason. Has He not spoken to all men? Yes, but there are those who resist and refuse to listen. Passing by many of the judgments executed on the Egyptians to the Feast of the Pass-over, which the Israelites partake of in their character as pilgrims, we find that by the sprinkling of blood on the two side-posts of their doors they are preserved from the destroying angel. From no merit of their own were they protected, still they could not have told where the saving virtue was. They scarcely comprehended why they were saved; they did as they were commanded and were preserved.

Was not this blood representative of that blood whereby Christians are redeemed? In the commencement of their career, the Israelites could not have told why or wherefore they accepted it as their distinguishing mark. They simply receive it and are spared by the destroying angel, who recognises nothing in Egypt why he should pass over. Is it not the same with Christians? are not the effects also similar? Whoever uses that blood becomes henceforth a pilgrim. He has to fly from Egypt, he is a sojourner in this present world until the period of his removal to a better land.

The Israelites, then, were led into the wilderness to see the salvation which God had prepared for them. They were to be taught moreover by Him who is the channel of every good thing to man. Ignorant, trembling, and slavish, truth was to shine in upon their hearts ; and to this end they were taken into the wilderness where they were miraculously sustained. Is it not equally a miracle that the Christian is able to resist the world and be kept in the faith ? and is not the world a wilderness to the Christian, as completely as the literal desert was in its savage sterility to the Israelite of old ? Is not the same God a guide to both, a light in darkness, and a shadow by day ? There is no fitting food for spiritual sustenance in the region surrounding us. Do not, therefore, Israelites, ancient and modern, more readily perceive their absolute dependency on Him who is their present stay and comfort ; who feeds them with food convenient, bread sent down from Heaven, and quenches their thirst with water from the spiritual Rock that was smitten for our sakes, that the thirst of all believers may be assuaged ?

Should not the first faith, that according to direction sprinkled the door-posts with blood, swell into and acquire the proportions of knowledge during this sojourning in the wilderness ? ought not gratitude for the deliverer and fewer thoughts of self to occupy the person ? Yea ; but it is not always so ; the desert is a dreary land, and men, though Israelites, are not exempt from fatigue ; their trembling limbs often refuse to bear them.

The verdant fields of Egypt, the cool waters of the Nile, rise before their eyes, as the fair regions of the world and its enchanting pleasures still allure the Christian. All things indeed are good to him, but all things are not seemly. What a scene of murmuring and backsliding occurs! There is no thankfulness for delivery; We cannot bear this desert, is the cry: its unchanging features, now the same as then, represent abstract age;—there is neither bloom nor verdure, nor freshness, nor youth; the golden tinge of autumn, the freshness of spring, the beauty of summer, are alike wanting. Severe, unsympathizing age, without a spark of tenderness or pity, a life ignorant of joy, characterize that scene. Blasted, scathed, seared, the scorching influences of a vertical sun shot back in flickering rays from interminable plains of sand cause the landscape to glitter and undulate like a sea of molten brass. There is an absence of real worth in the fruitless and barren soil. No laughing vegetation, nor food, nor shelter, nor insects, nor birds, nor beasts, nor joyful sounds, nor genial influences are there. Relative to essential worth it is the type of the world, yet into it the Israelites are conducted, for unto them the world must become as this very wilderness; there must be nothing for their affections to dwell on; they must all be concentrated on Him who is their Deliverer from the bondage of Egypt,—who takes them by the hand and guides them as a shepherd guides his flock, watches over them by night, preserves them from danger by day, instructs, comforts, sustains, and strengthens them, ever

animating them by a promised rest in a better, though a far and distant, land overflowing with milk and honey, when the labour of their pilgrimage is over—a labour entailed by their own wilfulness, and rendered necessary by sin, but which He has ever alleviated during the fierceness of the noon-tide heat, and made profitable and glad by His presence.

The desert, then, ought to be no dreary land in the presence of such a Saviour;—yea, but the desert is a grievous waste, though He be the joy of the whole earth, and they who contemplate its arid features must mourn and wail. The barren wilderness represents their own fruitless natures; and the Israelites never contemplated this true and frightful aspect but they murmured, as the Christian does when he looks into his heart. There is no comfort there, but as a wide waste and howling wilderness,—a withered rose that can neither bloom nor blossom. He must look beyond himself for consolation and hope, and then he finds a Protector that can turn that wilderness into a blooming garden, and make it so precious that he would not exchange those sterile plains for all the wealth of Egypt. The Christian's sorrows are in a great measure the result of self-contemplation; the man of the world's joys are centred in self, and his griefs arise when he cannot sufficiently glorify that self. He says the Christian is no better than himself; that he is more discontented; but, though discontent be common to man, yet in these two it arises from opposite causes.

Well, in the absence of essential worth, the desert

represents the world as it must become to the Christian, and as it is really in the eyes of God; therefore, in its universal dearth it is selected as the school for the Israelites, that they may as little children be taken to it, and find their sustenance and instruction, their protection and life, in God. Could they not have been taught in Egypt? No; whilst in Egypt, they were of Egypt. The Christian may object, I cannot be led into the wilderness;—true, but the world shall become a wilderness to you: not at once—no; like the Israelites of old, you may pine after it, commit many errors, or sometimes think yourself strong when weak, as your case may meet the hour. Future experience will dispel the illusion, alarm will be awakened, and, if this be so, the discovery will affright you, and you will forget who it is that conducts you, nor be able to see the Being who sends the timely fear, forgetting all things because of sin. No man ever found Jesus in the world;—often in the solitary place, and in the innermost chamber. The world hates solitude—the Christian rejoices in it. It is terrible for the one, a sanctuary for the other.

The captives are released, the broken-hearted and the oppressed are taken by their great Captain where there are no attractions for man;—where there is neither herbage for cattle, nor food of any kind; but where He will bind up and raise, pour oil into their wounds and heal, provide for and establish; and where, whilst learning of Him, they shall discover their own abjectness and rejoice in His strength and power to save.

"The wicked shall see it, and be grieved." The Egyptians had wanted to get rid of the Israelites, they had never liked them—how could they like those whom they despised? No fault is recorded against them; but, because they were becoming numerous, the Egyptians were afraid, and therefore afflicted them. One would have thought that the message from God, accompanied by such awful judgments, would have been joyfully answered by the release of the hated captives. No; there was something more than met the eye, something covert against Egypt and for the advantage of Israel, which alarmed the jealousy and awakened the suspicion of Pharaoh. Consequently, though he hated the Israelites and cared not for their presence, yet, because he was desired to let the people go, and because afraid of losing something advantageous,—for the ungodly would share the promises made to the godly,—coveting all things and timid of losing anything, he bore judgment after judgment; hating more and more, fearing more and more, perplexed more and more, harassed more and more, desirous to get rid, yet fearing to let go, tossed like a feather in the midst of an angry surf, this iniquitous man resisted God and proved his own powerlessness. Thus was it with the Egyptians generally; thus is it with the world. Can men suppose evil so infirm of purpose as not to desire to appropriate to itself all it may delude itself into supposing it may acquire? If it can get its Balaams either to bless those whom God has cursed, or to curse those whom God has blessed, it will do so; but should the

Christian be surprised if similar persecutions arise when the dream has passed and the futility is exposed?

At length God's wrath forces Pharaoh to let the people go:—the Egyptians are too glad to get rid of those whom they consider—rather than their own iniquity—as the cause of their disasters. They hasten their departure, furnish the necessaries of their journey, and load them with their choicest jewels.

Now, we might suppose the Egyptians would have breathed more calmly after their riddance of this Divinely protected people. Not at all! hating with irreconcileable bitterness, a moment's reflection reveals that they have pursued the policy they were most desirous of avoiding. They have been despoiled by the most contemptible of people, their own unarmed and timid slaves.

How outrageous must this have been to the pride of a Pharaoh! He pursues the Israelites with a mighty host; discovering that they had turned to the south from Etham, instead of heading the Gulf of Suez, exultingly he exclaims, "They are entangled in the land, the wilderness hath shut them in." He was quite right in all his calculations respecting their route and their prospects of being cut off from all retreat. One thing entered not into his calculations, and it is one a worldly man cannot foresee, because he discredits its real presence. Pharaoh forgot that God was with the Israelites: the thought, if it ever entered his mind, did not disturb him—because he disbelieved. The Israelites were in fact shut in; the rugged rocks of Attaka encircled

their right and rear, the sea was in their front, and the Egyptians with their teeming hosts debarred retreat. They were terribly afraid—"And they said unto Moses," as if he had brought them there, "Because there were no graves in Egypt hast thou taken us away to die in the wilderness?" Rendered base by their fears, they reminded him that it never was their will that they were brought into the wilderness: they never liked it. "Is not this the word that we did tell thee in Egypt, saying, Let us alone, that we may serve the Egyptians? For it had been better for us to serve the Egyptians than that we should die in the wilderness." They trusted in Egypt. Christians more or less too generally trust in the world.

This dreadful emergency, together with utter inability to meet it, results in an agonizing prostration; God's presence was forgotten, and the men of Israel were wrapped in the gloomy contemplation of their own weakness. They contrasted it with the stalwart soldiery of Egypt, formidable in valour as in cruelty; well might they tremble—the dreadful moment of suspense preceding the issue has arrived, when to the surprise of all it is met by the calm assurance of the man of God, "Fear ye not; stand still, and see the salvation of the Lord, which he will show you to-day: for the Egyptians whom ye have seen to-day ye shall see them again no more for ever. The Lord shall fight for you, *and ye shall hold your peace.*" The forbearance which meets their murmurings and obliviousness is perfect. Their disbelief is reproved by the question, "Wherfore

criest thou unto me?" Ye know I have promised to deliver you—is there any room for your flagging faith? is the power that drew you from Egypt diminished? Why hesitate? "Speak unto the children of Israel that they go forward." What a strange command, the sea being in their front! "But lift thou up thy rod;" as much as to say, what their faith fails in doing, thine, in me, must accomplish. "And stretch out thine hand over the sea, and divide it: and the children of Israel shall go on dry ground through the midst of the sea."¹

The sea is divided, the Israelites pass into the midst, and the Egyptians madly pursue—a wild and tumultuous host, impelled by every evil passion.

"And it came to pass, that in the morning watch the Lord looked unto the host of the Egyptians through the pillar of fire and of the cloud, and troubled the host of the Egyptians, and took off their chariot wheels, that they drove them heavily: so that the Egyptians said, Let us flee from the face of Israel; for the Lord fighteth for them against the Egyptians."²

This was the final acknowledgment of a fact long known, that God was for Israel. The passage is awful where the Lord is described looking "unto the host of the Egyptians." Terrible their despair!

"And the Lord said unto Moses, Stretch out thine hand over the sea;—and the sea returned to his strength when the morning appeared; and the Egyptians fled against it, and the Lord overthrew the Egyptians in the midst of the sea."

¹ Exodus xiv. 15—17. ² Idem, 24—26.

CHAPTER XVI.

THE COURSE OF ISRAELITISH INSTRUCTION—THEIR FAILURE IN APPREHENDING THEIR TRUE POSITION AND ACCEPTANCE OF THE COVENANT OF THE LAW.

BY the destruction of Pharaoh a respite is provided for the children of Israel. It was mercifully accorded that they might be instructed in things belonging to God as well as be taught concerning their own characters. Under these two heads their course of instruction might be arranged. The Israelites had to be shown that all their resources were in God and not in themselves. By the most unmistakeable acts His willingness and ability to save are made manifest. They had been delivered from the Egyptians by His strength and power. In all that He does the senses have evidence as well as the understanding. Destitute of food, the Israelites were miraculously fed. Deprived of water, the rock was smitten for them, which abundantly satisfied their thirst. Ignorant, they were instructed with much painstaking that in God is salvation, and that out of Him everything is perishable and subject to death.

Now the character of the Israelites is told again and again—they are a stiff-necked people. The in-

habitants of the land, whither they are to be conducted, and which they are to possess, are to be driven out, not because a people more righteous are to occupy their place,—this is never hinted. The original possessors of Canaan are to be punished by expulsion and by judgments, because they are more wicked; something like a comparison of iniquity may be drawn, not of righteousness. The continual cleansings and purifications which the people had to observe point to nothing less than a constant and ever-pervading and always-present pollution. All things earthly seem to defile, and nothing less than oft-repeated washings can keep them at all clean,—not by mere water, but by what it represented. This state of things seems to say, Sin everywhere abounds. The frequent recurrence to the ceremony also breathes of an ever-open fountain. A strong contrast is always present to the mind of the man who contemplates these matters, wherein the one extreme is buried in unfathomable iniquity, and the other is lost in the majesty of Him who is meet to all ends, and who is ready to save, to renovate, and restore. The sacrifices, rites, ceremonies, and services of the priests, the people, or the temple, serve to illustrate this contrast. Moreover, by the most unmistakeable acts God proves *His all-sufficiency* to the people. Hence, all that the Israelites had to do was to wait on and for the Lord. But they were impatient and murmur, they desired that their wants and necessities should be fulfilled at their own times. They rebelled; and though at one time they glorified God, whilst their hearts were

warm, and when they felt the power of Him who had interposed between them and the wrath of Pharaoh, a day or two was sufficient to obliterate any good impression. This impatience shows us man's incapacity for endurance, and that he always thinks more of himself than of God, of his personal trials than of what God has done for him ; the promise of a future inheritance loses its weight, whilst the grief of the present absorbs all his thoughts. The Israelites were beneath a burden they could not bear, and would not part with to Him who was ever ready to bear it. They were slaves, but they would not part with their chains, and the offer of freedom was as an affront to their strength.

Animated by this spirit, the lessons of the desert were wholly lost on the Israelites. In the third month of their pilgrimage they are brought to Sinai. One might have supposed some knowledge of Him who had so wonderfully sustained them, as well as personal experience of helplessness, would have been acquired. They had never been left nor abandoned since God had been their leader. They had it in their power also to compare their past and present positions in Egypt and in the desert. Experimentally they might have exclaimed, We are feebleness itself, but God is omnipotent ; there lieth no good in us, but it has pleased Him to be our Saviour. They are, however, oblivious to the teachings of practice, so that when they were encamped before Mount Sinai they accepted the proposition there made to them.

“ And Moses went up unto God, and the Lord

called unto him out of the mountain, saying, Thus shalt thou say to the house of Jacob, and tell the children of Israel ;

“ Ye have seen what I did unto the Egyptians, and how I bare you on eagles’ wings, and brought you unto myself.

“ Now therefore, if ye will obey my voice indeed, and keep my covenant, then ye shall be a peculiar treasure unto me above all people : for all the earth is mine :

“ And ye shall be unto me a kingdom of priests, and an holy nation. These are the words which thou shalt speak unto the children of Israel.

“ And Moses came and called for the elders of the people, and laid before their faces all these words which the Lord commanded him.

“ And all the people answered together, and said, All that the Lord hath spoken we will do.”¹

This declaration of ready obedience is made without reservation, or the least apparent hesitation. The proposal was put without any intention that we can discover of eliciting so immediate an answer as that of the kind and character of the one returned. At all events, the Israelites could not say, This answer we render, O Lord, from the *assurance our past experience in Egypt and in the wilderness affords*, enabling us to say that so we will serve thee, in the literal manner it has seemed good to thee to request our services. It is our bounden duty, and we will fulfil it. The people were tried, and the test shows that they were ignorant of their

¹ Exodus xix. 3—10.

lost and helpless condition. May we not derive instruction from this? does it not prove that there is no lesson in the world more difficult to learn than that of our absolutely lost and ruined condition in the sight of God? Now it may be objected, Why was the proposition made?—Because, we answer, the Israelites *fancied they could serve God*, and whilst this fancy lasted there could be no heart service. It was essential that the fallacy should be exposed. Man cannot serve God acceptably of himself, relying on his own powers. Past experience had failed to disclose this fact to the Israelites; therefore the necessity of the “Law” was shown, that by it as by a standard the people may measure themselves, for the law is a reflection of what God requires;—it was to become their school-master, even as it is to all Christians.

The people having promised to do all that God’s holiness required of them, having professed what they could not perform, Moses conveys the answer to Him. God had ever been forbearing to the children of Israel. He had ever manifested Himself to them as a mighty Protector, a Shield and a Defence, the Provider of all their wants, a God of love. The Israelites unquestionably expected, that after their promise of voluntary obedience they should be dealt with more graciously than ever. They knew not how offensive their reply was. They had professed to become absolutely holy. But God is merciful, and He manifests His forbearance, but the manifestation was not what the children of Israel waited for.

“And the Lord said unto Moses, Lo, I come unto

thee in a thick cloud, that the people may hear when I speak with thee, and believe thee for ever. And Moses told the words of the people unto the Lord.

“And the Lord said unto Moses, Go unto the people, and sanctify them to day and to-morrow, and let them wash their clothes,

“And be ready against the third day: for the third day the Lord will come down in the sight of all the people upon Mount Sinai.

“And thou shalt set bounds unto the people round about, saying, Take heed to yourselves, that ye go not up into the mount or touch the border of it: whosoever toucheth the mount shall be surely put to death:

“There shall not an hand touch it, but he shall surely be stoned, or shot through; whether it be beast or man, it shall not live; when the trumpet soundeth long, they shall come up to the mount.”

How terrible are these instructions! obedience volunteered is now to be tested— infinite severity is brought into contact with a frailty too feeble for utterance. The character of God towards the people of Israel is all at once changed in their conceptions. Their feebleness cannot bear the tempests of hail and fire and all the judgments of Egypt, which seem ready to burst upon them as they proceed to prepare themselves. Sanctified, however, through the medium of Moses for a *third* day, according to a first command delivered from God, whom they have undertaken literally to obey, poor abjects! this ominous day is ushered in by “thunders and lightnings, and a thick cloud upon the mount, and the voice of the

trumpet exceeding loud ; so that all the people that were in the camp trembled."

The awful majesty of God is revealed as a consuming fire, that will not brook disobedience. The decalogue is given to Moses. By these commands men were not taught to love God, nor were they given for any such purpose. Prohibitory, or else commanding, the people received no motive to obedience to assist them in their observance, beyond an awakened terror and a sense of their justice; but there was no direct aid, consequently they were under a bondage which pressed heavily upon them. Thereby, however, they were to learn that they could not serve God of themselves, as they had undertaken to do ;—however, they were on trial. Many laws in detail were given for their government, to which they assented, and again replied, " All the words which the Lord hath said will we do.

" And Moses wrote all the words of the Lord, and rose up early in the morning, and builded an altar under the hill, and twelve pillars, according to the twelve tribes of Israel.

" And he sent young men of the children of Israel, which offered burnt offerings, and sacrificed peace-offerings of oxen unto the Lord.

" And Moses took half of the blood, and put it in basons ; and half of the blood he sprinkled on the altar.

" And he took the book of the covenant, and read in the audience of the people : and they said, All that the Lord hath said will we do, and be obedient."¹

¹ Exodus xxiv. 4—8.

Now we cannot fail observing that this was repeated for the third time. Time had been granted for consideration, and God had revealed Himself very terrible, but yet with one voice the people promised obedience.

"And Moses took the blood, and sprinkled it on the people, and said, Behold the blood of the covenant, which the Lord hath made with you concerning all these words."

The lawgiver then goes up into the mount and is absent for forty days and nights, during which period he receives instructions concerning the making of the tabernacle, the offerings, the priesthood, and other matters about to be established. And what are the people doing meanwhile? Perceiving that Moses delayed coming down from the mount, they said to Aaron, "Up, make us gods, which shall go before us." Would not this seem mockery? It would, had not God foreknown the people with whom He had to deal. He knew that the blessings He purposed bestowing could not be gained by man's obedience, and also that, were *these given before a proper trial*, they would not be valued by intelligent creatures, who might declare that they were bestowed indeed, but could have been gained or merited by obedience, had the chance of trial been but afforded.

"Get thee down," is the command to Moses, "for thy people, which thou broughtest out of the land of Egypt, have corrupted themselves: they have turned aside quickly out of the way which I commanded them: they have made them a molten calf,

and have worshipped it, and have sacrificed thereunto, and said, These be thy gods, O Israel, which brought thee up out of the land of Egypt. And the Lord said unto Moses, I have seen this people, and, behold, it is a stiffnecked people: now, therefore, let me alone, that my wrath may wax hot against them, and that I may consume them: and I will make of thee a great nation.”¹

Remarkable words! It appears as though God, viewing the wickedness of the people, entreated Moses that on account of it he should let Divine vengeance take its course, nor interfere by any prayer for the people. The very request shows tenderness. He knows that even the intercession of Moses will move His compassion, and how does that great man intercede? He seems to say, Lord, thou art not surprised at this people, thou knowest them; let not, then, thy wrath wax hot against the multitude thou hast rescued with a mighty hand. All deliverance is from thee, wherefore give no occasion to the Egyptians to say, “for mischief did he bring them out to slay them in the mountains, and to consume them from the face of the earth. Turn from thy fierce wrath, and repent of this evil against thy people. Remember Abraham, Isaac, and Israel, thy servants,” not for anything in Abraham, Isaac, or Israel, but because of thine own self, for thou “swarest unto them by thine own self, and saidst, I will multiply your seed as the stars of heaven, and all this land that I have spoken of will I

¹ Exodus xxxii. 7—10.

give unto your seed, and they shall inherit it forever. And the Lord repented of the evil which he thought to do unto his people.”¹

Moses, by God’s goodness having acquired the preservation of the Israelites from destruction, descends from the mount to the camp, with the tables of the law. As he approaches the Israelitish camp, he hears shouting.

“ And when Joshua heard the voice of the people as they shouted, he said unto Moses, There is a voice of war in the camp. And he said, It is not the voice of them that shout for mastery, neither is it the voice of them that cry for being overcome: but the noise of them that sing do I hear. And it came to pass, as soon as he came nigh unto the camp, that he saw the calf, and the dancing: and Moses’ anger waxed hot, and he cast the tables out of his hands and brake them beneath the mount.”²

Few things could be conceived more grievous to a fervent spirit than the spectacle which met the law-giver. He energetically exercised judgment, and then again interceded touchingly for the people. “ And Moses returned unto the Lord, and said, Oh, this people have sinned a great sin, and have made them gods of gold.

“ Yet now, if thou wilt forgive their sin—; and if not, blot me, I pray thee, out of thy book which thou hast written.

“ And the Lord said unto Moses, Whosoever hath sinned against me, him will I blot out of my book.

“ Therefore now go, lead the people unto the place

¹ Exodus xxxii. 12—14.

s 2

² Idem, 17—19.

which I have spoken unto thee : behold, mine angel shall go before thee : nevertheless in the day when I visit I will visit their sin upon them.

" And the Lord plagued the people, because they made the calf, which Aaron made." ¹

The people were now ordered to depart into the land God had sworn by Himself to give unto the seed of Abraham, Isaac, and Jacob. Thus did the children of Israel obtain this land of free promise. Already had they disobeyed God and forsworn themselves. God declares that He will send an angel, but that He Himself will not go up in their midst " lest He should consume them by the way."

The Israelites mourn. " And Moses took the tabernacle, and pitched it without the camp, afar off from the camp, and called it the tabernacle of the congregation." Every one who would find God had to come out from everything human, and, laying aside all thoughts of human obedience, seek Him in Himself.

Now the Israelites had thus early forfeited their rights to the blessings stipulated ; a more extended trial was granted, which confirmed the former, and proved that every gift must be of free grace, of God's goodness and mercy ; without this free grace, death had permanently settled on our world. The enlightened lawgiver entreated God to go up with them ;— his prayer was, " If thy presence go not with me, carry us not up hence. For wherein shall it be known here that I and thy people have found grace in thy sight ?" In the following question, he coupled the

¹ Exodus xxxii. 31—35.

people with himself in prayer. "Is it not in that thou goest with us? So shall we be separated, I and thy people, from all the people that are upon the face of the earth." God promised to do this thing for Moses' sake, "for thou hast found grace in my sight, and I know thee by name."

These remarks on the covenant of Sinai we trust will suffice. The people of Israel obtained the land, not on account of any merit of their own. It was a blessing bestowed freely, and a pledge of a better land, obtainable through no human but another's merit. The Israelites had been disobedient; virtually they had destroyed their prospects of being a favoured people, as much as Adam had destroyed himself—as much as every child of man has laid a suicidal hand on his own happiness; still they were taught to expect salvation. The sacrificial service unfolds to us God's plan of mercy, and exhibits His power of saving independently of human effort. We now propose briefly to consider its several aspects.

CHAPTER XVII.

THE OFFERINGS—BURNT OFFERING—MEAT OFFERING—PEACE OFFERING—SIN OFFERING—TRESPASS OFFERING.

THE institutions of a country exhibit the governing principles of its inhabitants. Naturally, when we desire to acquaint ourselves with the rise and progress of a nation, we firstly acquire a knowledge of its institutions. Institutions are prescribed from certain ordinances, and these, drawn up with legislative precision, are presumed to have had much to do with the prosperity of a people. Now God, as the Ruler of the Israelites, ordained sacrifices that represented Him who alone could renovate, restore, and keep Israel from evil. There can be no doubt these institutions were Divinely appointed, since they tell of things belonging to God, which he who has derived any notions of what man's mind can, and of what it cannot, effect, must see are beyond human scope or finite powers of perception. It is as essential, then, that we should know in a measure what these sacrifices purported, as, to understand the historical phases through which the English people have passed, we should be acquainted with their institutions, past and present.

We purpose now, in illustration of this view, dwelling on the import of the sacrificial service, mentioned in the early chapters of Leviticus.¹ The Israelites had utterly ruined their prospects of progressive development by promising a literal obedience to God. In such a frame of mind advancement was impossible. Nothing could be more evidential of the presumptuousness of the promise, or more condemnatory of the spirit in which it was made, than their subsequent actions. Now the sacrifices instituted by God are firstly important, because they point out a way of salvation independent of human effort. They are thus meet to man's ruined state. They set forth God in Christ reconciling the world unto Himself. In the perfect obedience they declare as requisite they furnish us with a glimpse of that infinite nature, demanding nothing less than His due, unresisting and complete heart-service. Moreover, they show us that His will is absolute, and that He is all in all. Existing prior to creation in Eternity, He was His own end, that is, objective to Him there was nought that had existence. For His pleasure things were made, and thus He is His own end in creation, and ever will be. His will is first, and all things must merge into it or be destroyed.

Now, man, who is always conceited, might suppose that in the offerings things concerning himself would be placed first. This is not the case ; what-

¹ Our acquaintance with the signification of its several aspects has been derived from the Scriptures, and from the writings of Henry Bullinger, W. B. Newton, and Jukes. Those wishing to pursue the subject will find in the works of these authors much profit and assistance.

ever human feelings may be, there is something more important than the salvation of man. The first disclosure is, that Christ came preëminently to do the will of His Father. "Thy will be done," is before the salvation of all the souls of men. That will is indeed that man shall be saved; but "Thy will be done" includes more than man's salvation.

The first offering we read of is "the burnt offering." The people are instructed by this, that nothing less than an entire self-surrender of life to God is acceptable. They had promised this and failed, therefore the burnt offering it is evident prefigured one, who would perform this will in an absolute sense. The sacrifice is wholly burnt, or consumed unto the Lord, and not a particle is left, either for the priests or for the people. The whole of it ascends to God as a sweet savour, because complete and wholly dedicated to Him.

"Speak unto the children of Israel, and say unto them, If any man of you bring an offering unto the Lord, ye shall bring your offering of the cattle, even of the herd, and of the flock.

"If his offering be a burnt sacrifice of the herd, let him offer a male without blemish: he shall offer it of his own voluntary will at the door of the tabernacle of the congregation before the Lord.

"And he shall put his hand upon the head of the burnt offering; and it shall be accepted *for him to make atonement for him.*"¹

The blood of bulls and of goats could make no

¹ Leviticus i. 2—4.

atonement, and the people of Israel, thus admitted to communion with God, and standing in need of it, could only see, when standing by this altar and beholding the devotion it typified, the service of the Lord Christ in lieu of man. The prominent thought, in the first chapter of Leviticus, is that of the surrender of a life wholly to God, and that of course dependent on its absolute perfection. "Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy mind." One only has done this, and that *One* the sacrifice of the burnt offering represents. He yielded himself freely to do the will of His Father—from His own essential worth He could do no other than love Him perfectly.

The burnt offering, if a bullock, was flayed. "This was done by the offerer. It showed that he had some minute appreciation of the excellency of the *offering* in itself; but to understand its relations to God on the altar, and the nature of the acceptance provided in the offering, required priestly knowledge. Accordingly, although the offerer dissected the burnt offering and flayed it, yet he neither placed the parts on the altar, nor appropriated the skin. That was given to the priest that offered it, Lev. vii. 8, signifying, I suppose, (since skins were used for coverings, see Lev. xiii. 48,) that they only, who have priestly knowledge, understand the nature of the covering which has been provided for them, in Him whom God 'has made unto them righteousness.' How little did the disciples understand what it was to be clothed with the righteousness

of Christ, until after they had received the Holy Spirit at Pentecost.”¹

It is important to notice the parts of the burnt offering. “And the priests, Aaron’s sons, shall lay the parts, the head, and the fat, in order upon the wood that is on the fire, which is upon the altar.

“But his inwards and his legs shall he wash in water: and the priest shall burn all on the altar, to be a burnt sacrifice, an offering made by fire, of a sweet savour unto the Lord.”

Now, the head is symbolic of intelligence and thought; the fat, a token of health and energy; the inwards represent the emotions and affections; the legs, the walk; all these are entirely devoted unto Jehovah. The legs and inwards were washed, more fitly to represent the essential purity of Him who needed no washing.

“And the priest shall bring it all, and burn it upon the altar: it is a burnt sacrifice, an offering made by fire, of a sweet savour unto the Lord.”

The burnt offering draws one’s attention to an absolute purity that, from its very nature, must have been in one sense self-existent; though searching and made by fire, it is altogether consumed in the ascriptions of what belongs to Jehovah. The Israelites must have felt wonder-struck and awed, though they could not comprehend the surpassing holiness of Him of whom it was typical—the great antitype. The contrast to their feeble and vacillating natures must have been withering. Many, lost

¹ *Vide* Thoughts on Leviticus, by B. W. Newton, p. 43.

in emotion, would be ready to exclaim, "Woe is me ! for I am undone ; because I am a man of unclean lips, and I dwell in the midst of a people of unclean lips."¹

The burnt offering was not always the same. A burnt offering might be of the herd, or of the flock, or of fowls. In every instance, however, we behold an appropriate figure, representing some attribute or excellence of the great Redeemer. The unwearying patience of the bullock, strong and untiring in labour—the meek and entire submission of the lamb, unresisting and passive in the hands of its enemies. "He was led as a lamb to the slaughter, and as a sheep before her shearers is dumb, so he openeth not his mouth."² The mourning innocence of doves, is alike significative of Him whose meat it was "to do His Father's will." Who, though rich, for our sakes became poor, that in His poverty we might be made rich. Who throughout a life never betrayed one selfish emotion.

The second offering we read of in Leviticus is the meat offering. Relative to it, the second chapter commences in characteristic language. "And when any will offer a meat offering unto the Lord, his offering shall be of fine flour; and he shall pour oil upon it, and put frankincense thereon." Conditional language, implying, if any will, it must be after a prescribed fashion and through another. The contrast of this offering to the former is this, in the burnt offering there is life—the life which is in the blood, is poured out upon the altar; whilst

¹ Isaiah vi.

² Isaiah liii. 7.

the meat offering is a result of that life consumed, the fruit of it, whereby Christ presents himself as man's meat to God. It is a consequence of the perfection of the devotedness, symbolized in the burnt offering, that Christ can present pure and perfect fruit as man to the Father. The character of the fruits is shown by flour, in which there is perfect evenness, flour already ground and bruised, for "bread-corn must be bruised." "Bread is the staff of life, and Christ our staff of life is here represented as the bruised one. The emblem, corn ground to powder, is one of the *deepest suffering*. It is not the blade springing up in beauty, green and flourishing with the rain of heaven, or ripening into full maturity under the influence of the summer sun. The thought is one of bruising and grinding; of pressing, wearing trial. Jesus was not only tried by 'fire'; God's holiness was not the only thing that consumed Him. In meeting the wants of man, His blessed soul was grieved, and pressed, and bruised continually."¹ Part of the meat offering is yielded unto God, an offering made by fire of a sweet savour unto the Lord. "And the remnant of the meat offering shall be Aaron's and his sons': it is a thing most holy of the offerings of the Lord made by fire."²

Briefly to recapitulate, Christ is seen in the burnt offering, surrendering Himself in entire devotedness to the Father, in accordance with the law, Thou shalt love the Lord thy God with all thy heart, &c.; which means, that with the disinterestedness of real

¹ *Vide Jukes on the Offerings*, p. 94.

² *Leviticus ii. 3.*

love, God's will shall always be supreme in the servitor's view, whose will is subordinate, *or one, from its devotedness*, being to do the will of the other. Then in the meat offering, having relations to fulfil towards man, our Lord is represented observing the second great command, Thou shalt love thy neighbour as thyself, by the acquisition of fruits for him. The constituents of the meat offering are symbols of Christ and His work. For our iniquities He was bruised. As perfect man He had human sympathies and feelings the most exquisite and tender. They were spent for those who understood Him not. This weighed heavily on Him during His trial. He had no sympathizing friend to whom He could unburden Himself. He had no meet fellow. There was no friendly bosom that could in the least share or understand His sorrow. On the contrary, every friend who could not comprehend, even if believing on Him essentially, must in a greater measure than will perhaps ever be known, have doubted and so have cast dishonour upon Him. Thus the Psalmist says, "It was not an enemy that reproached me; then I could have borne it: neither was it he that hated me that did magnify himself against me; then I would have hid myself from him :

"But it was thou, a man mine equal, my guide and my acquaintance."¹

These are mysteries we never can properly appreciate. Our acquaintance with them will enlarge, but to the full we shall never understand their extent.

The second ingredient in the meat offering is

¹ Psalm Iv. 12, 13.

oil,—oil known for its anointing and healing properties, and that formerly was used for pouring into wounds; and frankincense, a substance of no great perfume, but whose fragrant qualities are brought out by fire. Instead of being destroyed by the searching properties of heat, its latent excellence is developed by the test, diffusing itself in delicious perfume all around.

We have seen that in the burnt offering various types might be used, so in the meat offering oblations were permissible of unleavened cakes, of fine flour mingled with oil, or of unleavened wafers anointed with oil. Certain things were prohibited from entering the various oblations, as leaven, on account of its sour and fermenting tendencies, and honey, by reason of its earthly sweetness, and ready convertibility into acid.

Now the meat offering was almost entirely consumed by man, although offered unto God. "In this particular, as in every other, the meat offering has something well worth our notice. In the meat offering the offerer gives himself as man's meat: yet this is yielded as 'an offering unto Jehovah.' The offering indeed fed the priests; but it was offered, not to them, but to the Lord. The first Adam took for man, not only what was given him, but what God had reserved for Himself. The second Adam gave to God, not only God's portion, but even of man's part God had the first memorial. Jesus, as man, in satisfying man's claim on Him, did it as 'an offering unto the Lord.'"¹

¹ *Vide Jukes on the Offerings*, p. 112.

Towards the end of the second chapter of Leviticus we find the oblation of the first-fruits. It is a result of the burnt offering and of the meat offering. Christ is the first-fruits. He is our salt which shall preserve us for ever; the offering of first-fruits was accompanied with salt, significative of the nature of the offering by its antiseptic properties. "Thou shalt not suffer the salt of the covenant of thy God to be lacking from thy meat offering."¹

We now pass onwards to notice briefly the peace offering. This offering speaks of reconciliation to God through Christ. In it, as in all the other offerings, the offerer and offering are typical of Christ. The offering laid on the altar represents our Lord in one of His many aspects, as the substitute for man. The offerer identifies himself with his offering by placing his hand upon its head. In the peace offering, "the priests shall sprinkle the blood upon the altar round about." Here there is no distinction of sides, all is clean and made free by that sprinkling. All that is innermost is dedicated unto the Lord and is burnt on the altar, "upon the burnt sacrifice, which is upon the wood that is on the fire; it is an offering made by fire, of a sweet savour unto the Lord."²

The seventh chapter of Leviticus explains, from the 29th verse, the full character of the peace offering. "He that offereth the sacrifice of his peace offerings unto the Lord, shall bring his oblation unto the Lord of the sacrifice of his peace offerings." "His own hands shall bring the offerings of the

¹ Leviticus ii. 13.

² Leviticus iii. 5.

Lord made by fire, the fat with the breast, it shall he bring, that the breast may be waved for a wave offering before the Lord." The fat, which denotes the energy, is burned, the breast, which conceals the thoughts in man, here in this sacrifice typical of the cleanness and indwelling righteousness of Christ, is slowly waved before the Lord, that He may behold its purity, and is then given to Aaron and his sons.

"And the right shoulder," which is typical of a strength not their own, as the clean breast presented to them represented a purity foreign to man's nature—"shall ye give unto the priest for an heave offering of the sacrifices of your peace offerings.

"He among the sons of Aaron, that offereth the blood of the peace offerings, and the fat, shall have the right shoulder for his part.

"For the wave breast and the heave shoulder have I taken of the children of Israel, from off the sacrifices of their peace offerings, and have given them unto Aaron the priest, and unto his sons, by a statute for ever, from among the children of Israel." Now these portions are given because of the offerer. Christ our peace offering freely gave Himself, was accepted, and enabled thereby to minister to His servants that "peace which passeth all understanding." For as Aaron and his sons, under the dispensation of the law, were priests of God, so were they; but typical of that priesthood common to all who believe and trust in Jesus.

We shall now make a few observations on Christ

as an offering for sin. The view of our Lord exhibited in this offering is easily apprehended. To expiate for sin, required that He who made Himself an offering for it should be absolutely perfect. On the ground of this eternal holiness alone could atonement be made. Sin imputed to one who knew no sin is very dreadful. There is nothing like it, nor anything so significative of its exceeding offensiveness to God. Innocent, yet condemned. This is fearful to contemplate!

Now, the sin offering was for sin inherent, or innate in our natures. We are essentially evil, therefore in darkness sin ignorantly. To meet such a condition, our blessed Lord became a curse for sinners. Without blemish He offered Himself to save those who place their trust in Him. He, the great friend of sinners and the only spotless Being that ever walked this earth, perished as a malefactor without the walls of Jerusalem. He bore our sins that we might live unto righteousness.

Now the sin offering, though perfect, was not of a "sweet savour" unto God, because it was for expiation and not for acceptance. "*Then it was burnt, not on the altar in the tabernacle, but on the bare earth without the camp:* in these two particulars, the sin offering was in contrast to the burnt offering. Lastly, *it was an offering for sin, and this as distinct from an offering for trespass:* in this, as I need hardly observe, it stands contrasted particularly with the trespass offering."¹

It was specially intended for sins of ignorance

¹ Jukes on the Offerings, p. 166.

flowing naturally from a perverted heart, as water from a fountain. "The heinousness of such sins of ignorance depends, not so much on the character of the deed done, as on that condition of heart which is capable of committing sin without knowing that it is sin, and commits it, perhaps, exultingly, triumphing in it as good. What must angels in heaven think of the state of that soul which is so thoroughly blinded—so utterly astray from God—as to violate His commandments and resist His will, in total unconsciousness that it is doing wrong? It was thus that multitudes in Israel hated and persecuted the Lord Jesus; it was thus that St. Paul shed the blood of Stephen, resisting the full testimony of the Holy Ghost from one whose face shone as he spake with heavenly brightness. All this was ignorance. Paul verily thought that he was doing God service; yet that very thought argued such thorough blindness of soul—such entire alienation of heart from God—that it was alone sufficient to make him the chief of sinners."¹

Now the sin offering contrasts strikingly with all the preceding offerings which were burnt on the altar of the tabernacle. The entire bullock was cast without the camp and burned, save only the fat, which was consumed on the altar in token of the perfection of the Being represented, who "bare our sins in his own body on the tree."

Lastly, there is the trespass offering for *acts of sin* in contradistinction to the sin offering, wherein the person is represented as *sinful* and in need of atone-

¹ *Thoughts on parts of Leviticus*, p. 148.

ment. The first is the necessary issue of the second, though different. Trespasses may be classed under two heads, those against God, and those against man. Nor was man's conscience permitted to be the standard. How can man, who is in darkness, be a judge? In the trespass offering a ram without blemish was offered, and besides this, full restoration had to be made the person against whom the trespass had been committed, in money. In none of the other offerings is money mentioned. By trespasses, God is affronted in every possible way. Christ's sinless life magnified the law, and His obedience and regard for it honoured God. Adam's fall inflicts on all his race the curse entailed by his disobedience, but that injury has been more than repaid by the second Adam. But not only is this true, but more than atonement is represented as being paid. "And he shall make amends for the harm that he hath done in the holy thing, and shall add the fifth part thereto, and give it unto the priests." Thus more was gained than had been lost, and our blessed Lord, who is at once the deliverer and recompence of His people, acquires incomparably more than was ever lost. These are all the remarks we shall offer on but a few of the heads of the offerings prefigurative of the work of our Lord. They are meagre enough for a subject so interesting, but our object is rather to know something about them, that we may notice their influences as institutions whose effects have been so great in their own land and in surrounding nations. To this end some of the inquiries of the ensuing chapter will be directed.

CHAPTER XVIII.

CONTRAST BETWEEN THE SACRIFICIAL SERVICES AND THE REQUIREMENTS OF THE LAW—OPPOSITE EFFECTS—TWO PARTIES IN ISRAEL—ADVANTAGES POSSESSED BY THE ISRAELITES—PROMISES MADE TO THEM AND THEIR FAILURE OF ATTAINMENT.

A GREATER contrast, in meaning, cannot be conceived than that conveyed by the sacrificial service of the Israelites on the one hand, and the exigencies of their law on the other. The self-convicted sinner bringing his victim to the altar, and beholding its bleeding and divided body symbolizing the agony, and woe, and trials of service endured by another victim, altogether holy, for him whose iniquities were the cause of those agonizing sufferings, must have stood and regarded in silent dismay the sorrows of the Holy One, and almost have doubted the reality of the relief and exemption experienced from the threatenings of that law which had driven him for refuge to the altar of sacrifice. He must have quitted it abased and humbled, but a better man. The offerings, thus, were as a light shining through a midnight gloom that had been entailed by the acceptance of the law. The first was a gift, the second of choice. The light was of God, the darkness of man.

These sacrificial institutes, pointing to one, "The way, the truth, and the life," whose will shall be done on earth as in heaven; whose power and wisdom could alone emancipate His followers from that bondage of a law that might break, but could not heal, were appreciated, however, but by very few. The multitude hugged their chains, and loved that law, which placed them on a sort of equality with the Giver in their estimation. Thus Israel was divided into two parties, a real and a professing Israel. The one looked above the law, the second to it. The one found themselves convicted sinners, the second made saints. The latter were ever the most numerous, always eclipsing the former in external adornments, for they were poor, and despised, and unnoticed—the unostentatious seven thousand.

Two parties existing, opposite judgments would be pronounced on their respective merits, which it may be well to observe. When professing Israel was flourishing, men would say nice and pleasant things concerning her. She would be regarded not only as doing the thing that was proper and right, and advancing civilization, and as the discoverer of the smooth path to heaven, but also as pleasing God. Whilst David, who was in the cave of Adullam surrounded by the discontented and the debtors, whose followers had no pretensions to being literal observers of the law, but were the offscourings of Israel, men infamous in the eyes of Saul's party, were not merely fugitives for their lives, but had they been annihilated, so little importance was attached to them that their destruction would have been thought a

great boon, a piece of service and a guarantee for the quiet and safety of Israel in general. Yet this was the true party of progress, and David the king of God's choice.

Men ever mistake between reality and seeming.

When Israel failed and was carried into captivity, wise men would have pronounced the verdict of ruin on all real progress. But then progress in appearance and in truth are ever confounded. The Divine will was accomplished, and men had advanced many steps in what was necessary, before all men could be brought into reconciliation with God. The progress was forgotten because the advancement made during seasons of affliction and chastisement is never seen and appreciated, though it may be more real and greater in every way than any made during times of prosperity.

Now men overlook this sort of progress, they never reflect whether what they consider progression be harmonious with the Divine will or not. Israel was on trial, and God was in judgment exercising both judgment and mercy. He had mercifully bestowed many privileges on the children of Israel, but when they accepted the covenant of Sinai their nature was told, and it was evident that failure awaited them with such dispositions. They were not different from other men, but similar in all respects. The world was in darkness, but had Israel been faithful as one man, she would have been a burning and a shining light to other kingdoms. God, according to promise, would have exalted her among the nations of the earth, and her testimony and example would

have been irresistible. The moment the covenant of the law was accepted, her unfitness and failure were evident, and God disclosed Himself terribly to the people. They should have known better. However, so it was, and before hearts could be made willing, a long trial of teaching and experience had to be undergone.

To accept *that law* was to assert original holiness. This man's voice pronounced. The teaching of the Most High, by the sin offering, proclaimed inherent iniquity. *That law* said, Thou shalt do no ill to thy neighbour. Man said, by his acceptance and promise of obedience, I never will. The offering for trespasses, by making provision to meet foreseen consequences of defection, silently proclaimed otherwise. The law, by laying down God's will, declared that will to be sovereign, and asserted its claim to obedience. The Israelites promised acquiescence. The burnt offering pointed to one only who has ever yielded implicit obedience on earth, and thus silently declared man's depravity. The spirit, then, which accepted the law, was one of enmity against God. It was ignorant, and its tendency was to thank God, indeed, for His mercies, but as one man thanks another who is his superior and has conferred a benefit upon him. Therefore, in common decency obedience is promised. In a little time such grateful feeling diminishes, as service grows—it is earthly—it appears even to change sides. Well; it is said, if such and such good things were bestowed upon me, I have done so and so in return. I have performed, in short, so much, that I no longer feel indebted; on

the other hand, I think something is owed me for my persistence. This would have been the expression of the Israelites in feeling, if not in words, as their acts showed. They were absorbed by the impositions of their service, which was certain to mature results in spirit such as we have depicted. The consequences were, that the real depth of true obligation was shut out of the heart, and the service of professing Israel could never be free, because not of love. It was of bondage, and was rendered like that of debtors to the law ; and when did a debtor ever like a creditor since the world began ? It was exacted grudgingly, by routine and of reluctance. Ignorant pride liked it ; hence the self-righteousness of the Jew, walking before God as a favoured person, an honourable man striving to pay his debts, therefore superior and chosen before all men. In this condition they resisted judgment and mercy. They were a literal people, "an eye for an eye, a tooth for a tooth," scrupulous and exact, but wanting in real greatness of heart and mind.

Now this, as we have remarked, is but a natural state. Its ruinous tendencies had to be made manifest to a darkened understanding, and time would fail us amply to illustrate the judicial visitations that were inflicted successively with this aim of bringing men by terror to regard the source of the law rather than the letter. Brought to the altar of sacrifice, the natural man had to learn himself by seeing what Jesus is. And doubtless the leading divisions of the sacrifices and their subdivisions were so arranged as to disclose more of the perfections of

Jesus, on the one hand, and to lay bare, in the exhibition of human necessities, the leading manifestations and depravities of our nature, on the other. Moreover, states of mind vary; at one moment the true Israelite has to deplore more particularly want of devotedness to God. He recognises the perfect devotedness of Christ set forth in the burnt offering. Sometimes he laments his want of works—he remembers our Lord as the meat offering. At another time he has no joy in religion, and peace is a stranger to his breast—the deep significance of the peace offering allays his doubts. Inborn depravity and weakness cause him to bewail the infirmities of his nature—Jesus occurs to his mind as an offering for original sin. And again, actual trespasses committed with the eyes of his understanding wide open, precipitate him in the dust at another, and happy is he when the comforting words of John recur to his mind, “If any man sin, we have an Advocate with the Father, Christ Jesus the righteous.” Our Lord then, as trespass offering, is recollected.

Who shall estimate the privileges possessed by the Israelites? A merciful God ever reminding them by judgments and constantly-recurring sacrifices that, though beneath the law, the spiritual Israelite might look beyond the law. But the Israelites nationally could not understand the mercy of God taking the sinner by the hand, and compassionating him, and saying to him, I will wipe thee from all thy pollution, and make thee clean, and robe thee afresh, and take thee where sorrow cannot reach

thee. They could not comprehend this, though to comprehend less were to do injustice to God. Why could they not understand it? It was offensive to their pride. The professing Israelite, who lived in hope of rendering to God his due, would have felt indignant at the terms of his release; he could in no wise see that he was as in a loathsome dungeon, therefore he could not experience the satisfaction of a captive's delivery, or feel a captive's joy, and love for his benefactor.

The Israelites reached the promised land. Did they find it a land of rest? With magnificent points of interest, what an unquiet history is theirs! It was no land of repose to them, for they were ever breaking God's commands. They were a literal people, yet, like such characters in general, they were sometimes not literal enough, that is, they were spiritual when they should have been literal, and the reverse. They misappropriated God's blessings, yet how were they borne with! They had many national advantages. They were delivered from all care on the score of sustenance, their soil was rich, their climate perfection. The perplexities which involve men of modern days were unknown to them, they experienced no wrangling on questions of church and state. Disputings as to what was meant by the word church were never heard. Quarrellings respecting offices and degrees of men caused no perplexity. Conjectures or invidious surmisings as to what was proper for the Levites to receive by way of salary, and such like matters which we daily hear of, were unknown. In all these affairs men looked

for instruction to the right place, and therefore got proper answers. Every site and every stone in their country gave birth to hallowed associations, or afforded memorable food for instruction. Then what occurrences did they not almost daily witness! Behold the dedication of the temple, when "fire came down from heaven and consumed the burnt offering and the sacrifices ; and the glory of the Lord filled the house." When God blessed the faith that had done these things, and gave open encouragement to all the children of Israel that He was pleased with the homage of the heart. And the glory of God so filled the house of the Lord that the priests could not enter, and the people spontaneously "bowed themselves with their faces to the ground upon the pavement, and worshipped, and praised the Lord, saying, For He is good ; for His mercy endureth for ever." What a spectacle! united prayer, and the Lord of glory overshadowing and filling the hearts of His people! One would have thought that men living beneath such influences must have become holy. Dark and angry were the passions, however, manifested in that land. Children made to pass through the fire to Moloch. Prophets and holy men, sent to reclaim the people, murdered. God openly defied. Multitudes won to the worship of Baal, and then the noble spectacle of one man witnessing to a frantic multitude that the Lord He is God, and that their popular belief is a snare and a delusion. Conceive the promontory of Carmel projecting into the deep blue waters of the Mediterranean, a more heavenly blue expanded overhead, its steep sides clothed with flow-

ering thyme, and the prophet Elijah occupying the place of excellency ; the hoarse murmur of a frantic multitude threatening him, alone he stands on that headland, but a mightier than Elijah fills his bosom, a stronger sustains him through the long hours. What a contrast his tranquillity to the madly inspired priests of Baal, that call wildly and urgently on their gods, leap on their altars, cut and maim themselves, exclaiming, O Baal, hear us, from morn till noon, foaming, and bleeding, and wild, and lacerated, naked, and hoarse, more terrible than any can conceive, I believe, who has not witnessed the ceremonies of Eastern Darweeshes or Fakkeers ! What a scene for the prophet of the living God to contemplate ! His brow the only one unruffled, his heart the only peaceful one. How effective must have been the thrilling accents of that clear voice, bursting forth during a temporary lull in those devilish rites, with the ironical exhortation, — “Cry aloud, for he is a god ; either he is talking, or he is pursuing, or he is on a journey, or peradventure he sleepeth, and must be awaked!” The effect was to make them cry again in deepest desperation and cut themselves, but “there was neither voice, nor cry to answer, nor any that regarded.” The result is known to all. Elijah reconstructed the broken altar of the Lord, dug a trench about it, put the wood in order, and the bullock on the altar, cast water profusely over it, and then at his word “the fire of the Lord fell, and consumed the burnt sacrifice, and the wood, and the stones, and the dust, and licked up the water that was in the trench.

" And when all the people saw it, they fell on their faces : and they said, The Lord, He is the God ; the Lord, He is the God." ¹

Thus the Israelites were temporarily rescued from idolatry, and the men who had seduced them delivered to death. But the good effect endured not long, their earthward tendencies were developed more and more. Occasionally, when God's presence overshadowed them, they momentarily, in the awe of those periods, felt as though they would, and, alas, thought as though they could, walk obediently before Him. Spiritual enlightenment and instruction, however, is what they could not rise to, and though God's mercies shone steadily and faithfully on them, they failed to walk according to the light given, until the Divine presence which had accompanied them from the desert to the promised land, and was the glory of their temple service, was in judgment withdrawn. This calamity concluded their national history. The period of their trial had ended. Ezekiel witnessed this departure and describes it.

" And the glory of the Lord went up from the midst of the city, and stood upon the mountain which is on the east side of the city.

" Afterwards the Spirit took me up, and brought me in a vision by the Spirit of God into Chaldea, to them of the captivity. So the vision that I had seen went up from me."

" The great subject of the prophecy of Ezekiel, (who lived at the same era as Daniel,) is the departure of this glory. He saw it, under the symbol of

¹ 1 Kings xviii.

cherubim, withdraw; hovering, for a season, over the temple and over the city, as if reluctant to depart, until at last, grieved away by the continued abominations of Israel, it retired into the heavens; there awaiting that hour, when, judgment having wrought its work, it will return, and depart no more for ever.”¹

By this departure we cannot doubt but that Israel’s national trial is judicially terminated. The Israelites are carried into captivity, and the period of the Gentiles is ushered in. Nevertheless, judgment is tempered by mercy, and one cannot but believe that the afflicted Hebrews would experience, in their captivity, much consolation by those promises of ultimate blessing that had previously been made by one of their prophets.

“ And it shall come to pass in the last days,
That the mountain of the Lord’s house
Shall be established on the top of the mountains,
And shall be exalted above the hills;
And all nations shall flow unto it.”

Isaiah ii. 2.

This period of universal peace, which the seventy-second Psalm also prophetically announces, indicates the last dispensation on earth. Isaiah speaks of it as if then the curse should be removed from the earth, “the desert shall rejoice and blossom as the rose;” in keeping with this, he describes a time when the savage nature of beasts of prey shall be changed, and they shall be docile as when Adam named them.

¹ *Vide* Newton’s Aids to Prophetic Inquiry, third series, p. 52.

"The wolf also shall dwell with the lamb,
And the leopard shall lie down with the kid ;
And the calf and the young lion and the fatling together ;
And a little child shall lead them.
And the cow and the bear shall feed ;
Their young ones shall lie down together ;
And the lion shall eat straw like the ox.
And the sucking child shall play on the hole of the asp,
And the weaned child shall put his hand on the cockatrice' den.
They shall not hurt nor destroy in all my holy mountain :
For the earth shall be full of the knowledge of the Lord,
As the waters cover the sea."

Isaiah xi. 6—9.

These passages have been much strained ; the heart of the believer has been contrasted with its prior state of unbelief, and compared to the blossoming wilderness. Our Saviour himself has been represented in old legends and fables as playing, when a child, with wild animals, and fulfilling this prophecy ; but it is better to take the meaning as literal and unfulfilled until more cogent reasons be found. The earth is not now full of the knowledge of the Lord, and yet none can regard God's government without feeling assured that eventually He will bring men into subjection to Himself, when all shall know Him, from the least to the greatest. The period, it is equally evident, does not represent the final consummation of all things, "the new heavens and the new earth," but a time anterior to it. The scene is evidently one of terrestrial blessedness, and any one who has beheld the nature of the desert bordering on the Holy Land, will testify that it wants but the return of those streams which once watered it, but were cut off in judgment, to convert into a garden what are now scorched and arid wastes.

CHAPTER XIX.

"TIMES OF THE GENTILES"—GENERAL REMARKS APPERTAINING TO THE COMMENCEMENT OF THEIR PERIOD—NEBUCHADNEZ-ZAR'S DREAM AND ITS INTERPRETATION—THE FOUR NATIONS MENTIONED—ASSYRIA AND PERSIA CONSIDERED IN THEIR CHARACTERISTIC FEATURES.

THE great event in Israelitish history was that which formally concluded their trial. The Divine Shekinah did not accompany the Israelites to Babylon. We might, it is true, have dwelt longer on a history whose every feature is full of interest and instruction, had it been our only subject. It forms, however, but a part in the general development of human history. The lessons a nation conveys to circumjacent countries are by no means proportionate to the thousands of daily occurrences hourly happening within its circuit. Instruction was transmitted through Egypt, Assyria, Greece, and Rome, onwards even, and more powerfully, to the present. The evidence strengthens as years roll by. The Hebrews, then, have shed a light over Gentile nations which has placed *them* in a different aspect, relative to their final destiny. We have considered those points only that have seemed to us more immediately implicated in the evolution of this end.

Now, Hebrew evidence to truth has mostly been

of a negative kind. It demonstrates that by the law man cannot be made righteous. The Israelites were not to stand out nationally as a light to lighten the Gentiles, but, on the other hand, in their persons they were to show the darkness of the human mind, and the natural alienation of man's heart from a God of abounding mercy. The lesson of their failure proves to us that there is no such thing as an irresistible law of progress whereby men free themselves in their onward march from the corruptions and pernicious consequences of indwelling evil. Their failure arose from iniquity, and their deprivation of national privileges happened at a period when form had altogether superseded truth. They were carried into captivity, nor were they ever afterwards more than partially restored.

The Chaldæans by whom they were held subject took the lead among the nations of the earth; and in them may be seen epitomized all human principles and feelings.

Now, in what men call the progress of events, one feature is that many nations together have never been witnessed at its head. As we approach modern times we perceive a tendency towards equalization of power; still, France and England assume a prominent lead. When Israel was carried into captivity, to all intents and purposes there existed but one nation in the world, and that one was the Chal-dæan. The glory of Egypt had sunk into frightful superstition. Rome and Greece were unknown; Babylon was in the zenith of her power. This direct control of the world by one nation was

more clearly seen in the remoter ages of antiquity than at present. The history of the world might usually be comprised in that of one nation. Omit Peru from this general philosophical history and no loss were apparent. Omit that of Ancient Britain prior to the invasion by Cæsar, and no great harm would be inflicted on a general exposition of its principles. Cut out Jerusalem from this universal history, and a darkness would entomb the moral world more profound than that which would engulf physical nature were the sun to perish. Thus, men study history best by one nation at a time, and if they would comprehend the unfolding of the moral phenomenon the world exhibits, they will do so sooner by directing their attention to its marked epochs, its leading revolutions, when principles that may have long remained hid, rise to the surface and may be seen in all the nakedness of truth.

Now, these remarks will prepare our readers for the view of history we propose submitting to them illustrated by the Bible. The people of Israel had been instructed concerning themselves and their relations to Jehovah, but their privileges as a chosen nation had been taken away because the people disregarded this Divine teaching and acted in opposition to it,—after the desires of their own hearts. Still, they were enlightened far above other men, and there were individuals among them who shone preëminent in adversity, as if the trials of chastisement had been essential to the cultivation of their faith. They were to be the instructors of the world in one sense,

whilst in another they occupied a position in Babylon not very dissimilar to that held by their forefathers in Egypt. Degraded from their high position, they were placed on a similar footing with other men. Still their testimony to the truth was invaluable. They were apt instructors, and Daniel their chief, whose prophecies we are about to consider, was highly esteemed and occupied an important post. He was a bright example of a godly man, preserved from the allurements of the world though in closest contact with it. His prophecies have been more frequently rejected than those of any other prophet; these objections we shall consider before assuming him as our guide.

The prophet must have prophesied truly or falsely. It is a daring thing for any one pretending to maintain the truth of the Bible to assert the latter. No allowance is made for man's liability to misunderstanding and error. Daniel employed two terms, *weeks* and *days*, in computing periods of time for the fulfilment of certain prophetical enunciations which have caused some confusion. In the 9th chapter, the term week is used relative to the coming of Messiah and the building of Jerusalem. Commentators have reasoned, a week is seven days; they have multiplied the number of weeks mentioned by seven, and, finding the sum-total of days answering precisely to the number of years intervening between the announcement and the fulfilment of this prediction, they have concluded a day means a year. Thus assured, the conclusion has been derived, that the three years and a half of another prophecy

should be divided into its number of days, and these be computed as so many years, in order to understand the prophecy. Thus also 1290 days have been regarded as signifying that number of years.

Now, had the prophecy respecting Messiah been computed as weeks of years, it would have been just as right, and more in conformity with the original. For the term employed signifies weeks only so far as it means sevens, and the proper word for sevens is hebdomads, a word that can no more rightly be employed and limited in signification to days than to any objects animate or inanimate. Hebdomad is simply a number of seven. To render meaning clear to common understandings, men are often prone to employ *familiar* words. This has been the motive which most probably actuated the Bible translators, and induced them to substitute week instead of hebdomad, the word significative of a septenary number.

Daniel prophesies concerning four Gentile nations—Babylon, Persia, Greece, and Rome. Can the history of the world be comprised within these four? At all events, the prophet places the coming of our Lord, and the establishment of His kingdom, which is to supersede all the others, in the Roman period.

Now, many will say the Roman period has passed, and the "man of sin," alluded to as in existence at His coming, means the Pope; and the 1290 days signify as many years, and refer to the duration of Popery, dating from some such time as that when

the triple crown was assumed by the acquirement of the kingdom of Lombardy, the exarchate of Ravenna, and the dukedom of Rome.

To such statements we may reply, that if in the first instance it can be shown that the principles governing the world now are Roman, then the Roman period cannot have passed away. The assumption that it has will be more verbal than truthful. If that it have, clearly the prophet Daniel must be incorrect, for he describes not only the occurrence of our Lord's coming as an event to fall within the Roman period of dominion, but also describes the last state of this empire as divided into ten kingdoms. Now no man can point out these kingdoms, and we must exonerate fulfilled prophecy from everything vague and doubtful; otherwise how could a man take heed thereto? It would be no sure word then. But prophecy was not meant for the theologian in particular, or the philosopher, or the historian, but for the common as well as the acute understanding. When there exists doubt, then, the rule to be observed should be,—something more has yet to happen to complete the prediction, or else some obscurity has to be removed. If, then, it can be established that the governing power of the earth is Roman, essentially in principle, we may conclude that this final division has yet to occur. We shall freely discuss this question hereafter. Relative to the view which regards prophetical days as years, we must remember that this conclusion is a purely human judgment, for which the Bible furnishes no warrant. If it were true, Ezekiel must have laid on his side

forty-two years, as Mr. Newton properly remarks, instead of six weeks. It may be said, day means day when the word is used relative to persons, year when employed relative to events. It may be so, but this also is a human supposition, and even though it were true, the 1290 days mentioned by Daniel most manifestly apply to a person, whom the New Testament writers also clearly regard as a person. Then, if such liberties be allowed, where are they to end? A day mean a year! why not say the sun means midnight? If days mean years, the present case under discussion stands in so doubtful a light that we may justly inquire whether the word of prophecy be intended to deceive. Then, and only then, could we conceive the word day being used for year, as, were I to write to the reader, telling him to do certain things on the seventh day after receiving a letter of warning from me, if he would obviate threatening consequences and be preserved from destruction. On the seventh day he is accordingly prepared—nothing happens. Justly indignant, he thinks my communication a cruel hoax. Well, on the seventh year he is unprepared, and overwhelmed by the catastrophe I warned him about. Might he not justly accuse me of fraud for employing so vague a method of making myself understood? Nay, would not his blood be on my head? I think so. As matters, then, stand, let the reader ponder and think whether it be quite right to say that God has written to man by His servant Daniel, and that He has employed the term days when He means years to throw men off their

guard, and make them misinterpret His meaning, and cause His prophet to stand in the light of a deceiver. This is not in accordance with what we know of the Divine dealings. We would much rather believe that day means day, until we see better reasons put forth than those usually thrust prominently forwards as efforts of human wisdom. Measurements showing when the fulfilment of Biblical announcements will occur, from self-instituted standards of time, have neither advanced men's notions concerning the word of prophecy, nor heightened respect for prophetical announcements. Let our readers candidly attribute the discredit where the discredit is due; it is better to place it on human shoulders than on God's word. Believe, rather, that the 1290 days mean as many thousands of years, from the expression, that "a thousand years are but as a day" in the sight of the Lord, than that they mean years. However, no warrant for such an interpretation, or any other save that of days, exists.

At the commencement of the Times we are now about to regard, by the light of the prophet Daniel, men had implicit confidence or trust in themselves. It was the Hebrew spirit surviving their heavenly teaching. The first empire we have to notice is the Chaldaean, and the first monarch, Nebuchadnezzar. The Israelites were his captives, and his kingdom had superseded theirs altogether. The Divine sanction allowed this state of things to be, and God accorded power to the Babylonian monarch.

"Thou, O king, art a king of kings; for the

God of heaven hath given thee a kingdom, power, and strength, and glory."

At this period the world possessed no ruler or prince that could vie with Nebuchadnezzar. None could resist his might. Despotic to a terrible degree, he might destroy every one unable to anticipate his least wish, and none could interfere. He had neither fear of assassination nor apprehension of any sort. He was a dreadful monster, and the first thing which brings his character beneath our notice is a decree ordering the death of all the wise men of Babylon, because they cannot interpret a dream which the king had dreamt and forgotten. The agitation of his mind, the unreasonableness of the demand, and the villainy of the order are three very prominent points. Like everything scriptural, volumes might be written on the sentence without any prospect of exhausting its instruction. Feeble king, mighty on the earth, how had that dream entered thy mind ! Terrible in purpose, how easily was his ferocity guided to an issue ! The emergency occasioned by that wrath was very great, but he had no power in himself of killing one of the least of his people. The exigence was not more pressing than suitable, and it resulted where it was intended, in bringing forward the prophet of the Gentiles. Men must be blind, or they would more frequently see how their most earnest efforts are thwarted by the most insignificant means. Through the servant of God the lives of the magicians were spared.

The prophet described the dream.

"Thou, O king, sawest, and behold a great im-

age. This great image, whose brightness was excellent, stood before thee; and the form thereof was terrible.

“This image’s head was of fine gold, his breast and his arms of silver, his belly and his thighs of brass,

“His legs of iron, his feet part of iron and part of clay.

“Thou sawest till that a stone was cut out without hands, which smote the image upon his feet that were of iron and clay, and break them to pieces.

“Then was the iron, the clay, the brass, the silver, and the gold, broken to pieces together, and became like the chaff of the summer threshing-floors; and the wind carried them away, that no place was found for them: and the stone that smote the image became a great mountain, and filled the whole earth.”¹

The Chaldaean monarch beheld the image of a man, its different parts were characterized by various metals symbolizing the characters of the four nations which constituted it.

Now, all that man can do is human, all that flows from his heart or his mind will partake his nature; his actions will exemplify and illustrate that nature, and when every endeavour has been consummated, man is engraved upon the whole. For every individual act has flowed from self, and things have actions consequent on their natures. Hence, when the nations of the earth have busied themselves to the uttermost, the character of the final issue, could they pause to look back upon it, would be

¹ Daniel ii. 31—35.

like the image Nebuchadnezzar saw—a human figure colossal and vast, a result of combined effort, but essentially human, and the form thereof terrible.

Every action which is not to the glory of God goes to build up this image. There are—humbly would we use the expression—two images, the image of the Divine and the image of the human.

Now, this image of man is constituted of four nations, which we shall consider *seriatim*, for we cannot attach too great importance to the prophet Daniel, because he is the only prophet who touches on Gentile matters, and because all that he sets before us is both very striking in itself, as well as aptly illustrated.

The different characters of the four nations are expressed by metals. To use an illustration of Mr. Newton's, it may be made clearer to the understandings of some if they will recall to memory the races of men depicted in Hesiodic legends, by gold, silver, brass, and iron. The different metals symbolizing the four nations, comprising the image which, Daniel describes, explain their respective characters. These explanations might have been comprehensible at the period when given, since at the earliest periods of antiquity, of which we have any record, symbols were employed to express the most widely extended meaning. The various characters of the respective powers then are expressed. No two men are precisely similar in character; so do nations differ, both being moulded by outward circumstances which we sometimes regard as adventitious. Let us, however, listen to the interpretation given to the dream by Daniel.

“Thou, O king, art a king of kings; for the God of heaven hath given thee a kingdom, power, and strength, and glory.

“And wheresoever the children of men dwell, the beasts of the field and the fowls of the heaven hath he given into thine hand, and hath made thee ruler over them all. Thou art the head of gold.

“And after thee shall arise another kingdom inferior to thee, and another third kingdom of brass, which shall bear rule over all the earth.

“And the fourth kingdom shall be strong as iron: forasmuch as iron breaketh in pieces and subdueth all things: and as iron, that breaketh all these, shall it break in pieces and bruise.

“And whereas thou sawest the feet and toes, part of potter’s clay, and part of iron, the kingdom shall be divided; but there shall be in it of the strength of the iron, forasmuch as thou sawest the iron mixed with miry clay.

“And as the toes of the feet were part of iron and part of clay, so the kingdom shall be partly strong and partly broken.

“And whereas thou sawest iron mixed with miry clay, they shall mingle themselves with the seed of men: but they shall not cleave one to another, even as iron is not mixed with clay.

“And in the days of these kings shall the God of heaven set up a kingdom, which shall never be destroyed: and the kingdom shall not be left to other people, but it shall break in pieces and consume all these kingdoms, and it shall stand for ever.

“Forasmuch as thou sawest that the stone was

cut out of the mountain without hands, and that it brake in pieces the iron, the brass, the clay, the silver, and the gold ; the great God hath made known to the king what shall come to pass hereafter : and the dream is certain, and the interpretation thereof sure.”¹

Now, in the course of the interpretation Daniel explains that God has made Nebuchadnezzar a great king : He has given thee a kingdom, power, and strength, and glory. The scope of this power is explained in the following verse, “ Wheresoever the children of men dwell,” meaning, as Mr. Tregelles remarks, not that Nebuchadnezzar “ actually held and exercised this rule over every part of the inhabited earth ; but rather that, so far as God was concerned, all was given into his hand ; so that he was not limited as to the power which he might obtain, in whatever direction he might turn himself as conqueror ; the only earthly bound to his empire was his own ambition.”²

A nation may be distinguished among its fellows by many attributes. It may be warlike, or distinguished in art or in commerce ; that, however, which raises it to preëminence is power. So a man may be remarkable for powers of various kinds, but that which elevates him above competition to a position of undisputed command is power. It enforces obedience through various means and instrumentalities. The character of power, then, may vary. In our

¹ Daniel ii. 36—46.

² Tregelles’ Daniel, p. 7. Extract from Newton’s Aids to Prophetic Inquiry, third series.

days we behold despotic and constitutional powers. The power of Nebuchadnezzar is symbolized by gold. That this metal alludes to power is made evident from the character of the fourth power, symbolized by iron, which "*breaketh in pieces and subdueth all things.*" Nebuchadnezzar's power, then, was golden. His most despotic acts drew forth no dissentient voice—opposition entered not the minds of any of his subjects—had it, the unhappy one would have been cast into a fiery furnace, or disposed of in some manner cruel as peremptory.

It might be argued, that the different metals of which the image was constructed have no relation to the character of the power of the various kingdoms, because the age in which we live being Roman, and its power consisting in knowledge, which is essentially a more valuable characteristic than brute force or despotic power, this higher character would be better symbolized by gold, and the less valuable by iron. However, the supposition will not stand, for though knowledge be power, power need not be knowledge. It has a character of its own. Unalloyed power was given to Nebuchadnezzar, such as no other monarch had ever previously possessed; hence, it was fitly symbolized by gold.

The prophet describes the abuse of this gift in the third chapter. In the fourth chapter there is an exhibition of abasement, proportional to the abuse. It also portrays his return to reason, and contains his sublime acknowledgment of the Most High, with the appropriate conclusion, "and those that walk in pride he is able to abase." The Assyrian power

Daniel particularizes in the seventh chapter as a lion with eagle's wings. The king of beasts, and the sovereign among birds of prey.

The whole image, then, we think, represents all that man can and will accomplish, permission being granted for the trial. The image, we observe, is not complete in the days of Chaldaean greatness, nor before the Roman period, when, at its conclusion, it divides into ten kingdoms, and the colossal superstructure reposes on the perishable foundation of clay-iron toes. The God of heaven then sets up a kingdom of indestructible power, which falling upon man's work, the iron, the clay, the silver, the gold, and brass, become like the chaff of the summer threshing-floors.

The streamlet which oozes gently forth from its fountain is usually of crystal-like purity. The recognition of Nebuchadnezzar, the first of Gentile monarchs, of the Divine existence is clear and unmistakeable.

“And at the end of the days, I Nebuchadnezzar lifted up mine eyes unto heaven, and mine understanding returned unto me, and I blessed the Most High, and I praised and honoured him that liveth for ever, whose dominion is an everlasting dominion, and his kingdom is from generation to generation.

“And all the inhabitants of the earth are reputed as nothing: and he doeth according to his will in the army of heaven, and among the inhabitants of the earth: and none can stay his hand, or say unto him, What doest thou?

“At the same time my reason returned unto me;

and, for the glory of my kingdom, mine honour and brightness returned unto me; and my counsellors and my lords sought unto me; and I was established in my kingdom, and excellent majesty was added unto me.”¹

The stream which has traversed a great breadth of country usually has its waters commingled with much mud and rubbish; so succeeding monarchs in the successive Gentile nations, further removed from Him who first bestowed power, are in their recognition of the God of heaven and earth proportionately more and more feeble. The stream of power is blended with human principles and corruptions, until the waters of the original fountain are no longer discernible, and, lastly, man himself is regarded as its true and only source.

The use made of this power is also instructive: the Babylonian kingdom endured about seventy years; it was brought to a close by Belshazzar, who so abused the authority transmitted to him, that it was taken from him and given to the Persians. The power of the Persian monarchy was very great, but not like that of Nebuchadnezzar; its relative value to the former was as silver. Accordingly, Cyrus recognised the source of his dominion in weaker language than was employed by the Chaldaean monarch. “Thus saith Cyrus, king of Persia, The Lord God of heaven hath given me all the kingdoms of the earth, and he hath charged me to build him an house at Jerusalem which is in Judah.” He knew whose instrument he was. Great, however, as was Persian

¹ Daniel iv. 34—36.

power, compared with the former it was weak. It was shared by satraps and generals. Darius was obliged to abide by his own decrees at the expense of justice, and to cast Daniel, the honoured servant of Nebuchadnezzar, into the lions' den. The Chaldaean monarch, had he made such a decree, would rather have cast in half the members of his kingdom than have sacrificed his friend to the spite of his nobles. Cambyses was afraid and jealous of his brother Smerdis. He had been foretold in a vision that his death should be caused by Smerdis. To obviate this —unmindful of fraternal ties, he killed him. But justice, if not in man, is overhead. Smerdis Magus, impersonating the real Smerdis, revolts. Cambyses instantly headed an expedition to crush the rebellion; but when in the act of mounting his horse, he wounded his thigh with his sword, which had become disengaged from its scabbard. Mortification, it is presumable, ensued. On the accident occurring, he anxiously inquired the name of the place, and found it was Ecbatana, an obscure town in Syria, where the Egyptian oracle of Butos had warned him he should die; but which he mistook for Ecbatana, the capital of Media, and the dépôt of his treasures. He then bitterly lamented his error in destroying his brother Smerdis, "for," said he, "it was Smerdis Magus whom the deity (*ὁ Δαιμὼν*) foretold in vision should rise up against me," by whom he seemed to understand, with Plato, *μεγιστὸς Δαιμὼν*, "the supreme God." For, says the learned author, Cambyses clearly was neither a polytheist nor idolater.¹

¹ *Vide* Hale's Analysis of Chronology, vol. iv. p. 122.

So much for fortune-telling and carving one's way after lying visions. The character of Persian power, manifestly, was very different to that of the foregoing, wherein revolts were unknown. Persian history is replete with the efforts of discontented subjects endeavouring to overturn the ruling authority of their nation. Monarchs were frequently assassinated. The life of Xerxes was destroyed by his chamberlain. Sometimes we read of satraps and generals powerful as the monarchs they served. The prophet gives us a very intimate revelation of the true character of Persian power when he likens it to a bear. The character of Cambyses entirely responds to the figure. With these brief remarks we dismiss the two first powers mentioned by the prophet; the third one he mentions requiring greater attention, we shall reserve our considerations for a future chapter.

CHAPTER XX.

THE REASON WHY JEWISH PRIVILEGES WERE NOT EXTENDED TO THE GENTILE WORLD—THE CHARACTER OF THE THIRD POWER ILLUSTRATED—MUTINY AT OPIS—THE CAUSE WHY THE GREEKS FAILED IN ATTAINING THE EMINENCE IN PHYSICAL SCIENCE OF MODERN AGES CONSIDERED.

THE question might be put, why were not similar privileges accorded to the Chaldaæans and the Persians that were bestowed upon the Jews ? Because, we may reply, the same spirit actuated them, therefore nothing would have been gained though all the world had participated in Jewish advantages. On the contrary, instead of good accruing by their repetition and bestowment on other nations, they would have been scorned, and God mocked. Community of error characterizes mankind, and self-confidence is the principle at the root of human actions ; this being so, an empire opposed to the Divine will is established, whose corruption has to be exposed by the course of ages, and the perniciousness of its principle to be made apparent and felt by the bitterness of experience. These are ends to be brought about in God's moral government before men will turn to Him that He may have mercy and forgive.

In the last chapter a distinction was drawn between

knowledge and power. Power is not necessarily knowledge, on the other hand it may be entirely opposed to it, whilst knowledge, again, is power of a certain kind.

Now, any knowledge man may acquire is necessarily limited, and the influence thus gained must be of an uncertain character and transient in its duration. The greatest geniuses have often personally experienced this. The power thus derived is subject to diffusion, and soon ceases to bless its author. It is not like the gift of irresponsible dominion bestowed by God on Nebuchadnezzar. If, then, the metals symbolizing the four successive kingdoms in Daniel be types of relative power, the third kingdom in degree is foretold to be as brass, yet to "bear rule over all the earth."¹ Not in Australia and China, but within the Scriptural world, the four kingdoms, the "orbis terrarum," of the Romans, the *τάσα ἡ οἰκουμένη*. "There went out a decree from Caesar Augustus that *the whole world* should be taxed."²

Now, in the preceding monarchies knowledge scarcely forms a part of the ruling element. Absolute power is not favourable to its growth or its extension. The sunshine of despotism rests on a few to the detriment of the many. Power liberally diffused is the most favourable for its progression. Alexander the Great is the fittest representative of this third power. His character and a few of the circumstances of his government will amply exhibit its nature.

Beneath his fostering rule the greatest respect was

¹ Daniel ii. 39.

² *Vide Note in third series of Aids to Prophetic Inquiry*, by B. W. Newton.

paid to intellect and learning. At his birth his father Philip writes to Aristotle,—

“Know that to me a son is born. On this account I am highly thankful to the gods; not so much for the birth of the boy, as for his being born *during your time*: for I hope, that by his being bred and educated under you, he will become worthy of us, and worthy also to succeed in the management of affairs.”¹

Now, the degree of power symbolized by brass has its nature disclosed to us, by the Bible, under the figure of a leopard. This creature is the most smooth and polished in its exterior, the most graceful in its movements, but ranks among the most subtle and cruel. The symbol is represented as having four wings on its back, which not unnaturally are supposed to signify swiftness of movement. There is a curious anecdote, which reminds one of this symbol of character, related by Arrian, b. iv. § 18, 19. Alexander having summoned the garrison of Sogdiana to surrender, “they in derision asked if he were provided with winged soldiers, for they feared no others;” their fortress crowned the summit of a precipitous rock, rendering it in their estimation impregnable. It would appear, however, that a second summit commanded it, which the garrison evidently deemed beyond the means of the besiegers to scale. But Alexander, piqued by the reply, “proposed a reward of twelve talents (£2,712) to the first man that should scale the rock, and so on in proportion to the last of ten, whom he promised 300

¹ *Vide Hale's Analysis of Chronology*, vol. iv. p. 207.

darics (£375). He then chose three hundred men out of the volunteers, who were best accustomed to the business of scaling in sieges, and furnished them with iron tent pins and strong hempen ropes, that by driving the former into the congealed snow, or into the ground where free from snow, and fastening the ropes thereto, they might climb up the steepest side of the rock, and the most unguarded by the enemy. This they attempted at night, and after the loss of thirty of their party, who were buried in the snow, and could not be found, the rest with great difficulty reached the summit about morning, and waved their handkerchiefs, the appointed signal of their success. Alexander then sent a herald to summon the besieged to surrender without delay to the winged soldiers, whom he pointed out to them on the top of the rock. The enemy, astonished at the unexpected sight, and thinking that the party were more numerous than they really were, surrendered themselves, so much were they terrified at the sight of those few *Macedonians*.¹

Now, the power of Greece was alternately diffused and concentrated. Alexander centred within himself its entire influences, and at no other period was it so powerful. In his own person he was the greatest patron of learning, the greatest warrior, the brightest military genius, that country had ever beheld. Personally, however, he neither had the power of Nebuchadnezzar nor of Cyrus. He was more dependent on the voice of his generals and his soldiers than either of the preceding. Let us take

¹ Hale's Analysis of Chronology, vol. iv. 216, 217.

the mutiny of Opis for example. It is quite an epitome of history. With his usual energy Alexander had “seized with his own hands and punished thirteen of the ringleaders on the spot, not many months before his death;—as recorded by his best historian, Arrian, b. vii. § 8—11.

“ When the troops, appalled at this prompt execution, were silent, he reascended the tribunal, and spoke thus :

“ ‘ It is not to restrain your impatience to return home, Macedonians, that I shall address you—(*you may freely depart, wherever you please, with my consent;*)—but that ye may know in what a different plight ye go away from that in which ye were.

“ ‘ And first, as it is fit, I shall begin my speech with *Philip* my father. *Philip* found you vagrants and indigent; for the most part clad in sheep-skins, and feeding a few sheep through the mountains, and ill contending for them with the *Illyrians* and *Tri-ballians*, and the neighbouring *Thracians*. He gave you clothes to wear, instead of the sheep-skins; he brought you down from the mountains to the plains, and made you a match for the neighbouring barbarians, so as to trust no more in your strongholds for safety, but rather in your personal valour. He rendered you inhabitants of cities, and adorned you with good laws and morals. From being slaves and dependants, he made you leaders of those very barbarians, by whom yourselves and your goods were led and carried away. Most part of *Thrace* he annexed to *Macedon*, and of the places on the sea-coast, having got the most important into his posses-

sion, he opened commerce to the country, and enabled you to work the mines in security. He rendered you rulers of the *Thessalians*, of whom ye formerly died with fear. And having humbled the *Phoceans*, he made you a broad and open avenue into *Greece*, instead of a narrow and difficult pass. The *Athenians* and *Thebans*, who were always plotting against *Macedon*, he humbled so far, with our coöperation, that instead of paying tribute to the *Athenians*, and obeying the *Thebans*, they on the contrary derived their own security from us. Passing into *Peloponnesus*, he settled matters there also; and having been appointed generalissimo of all the rest of *Greece*, in the expedition against Persia, he gained this glory, not more for himself than for the *Macedonians*. Such were my father's services toward you; they were great indeed, considered in themselves, but little compared with ours.

“ ‘When I succeeded my father, I found a few gold and silver cups, and not sixty talents, in the treasury, beside a debt of five hundred talents contracted by *Philip*. I then borrowed, myself, eight hundred more, and setting out from a country that could not well maintain yourselves, I immediately opened to you the passage of the Hellespont, though the Persians were then masters of the sea; and having defeated with my cavalry the satraps of Darius, I added to your empire all *Ionia*; and all *Æolis*, and both *Phrygias*, and the *Lydians*, and took *Miletus* by storm; and having received the voluntary submission of all the other states, I enabled you to reap the fruits. The profits of *Egypt* and *Cyrene*,

which I acquired without a contest, came to you. *Cæle Syria*, and *Palestine*, and *Mesopotamia*, are your possessions. *Babylon*, and *Bactria*, and *Susa* are yours. The wealth of the *Lydians*, the treasures of the *Persians*, the goods of the *Indians*, and the outer sea are yours. Ye are satraps, ye are generals, ye are colonels. What more, then, remains for myself, for all these toils, but this purple and this diadem? I possess nothing apart; nor can any one point out any treasures exclusively mine, which are not either bestowed on you, or kept for your use; since I have no private motive to keep them, feeding on the same fare with yourselves, and taking the same sleep. Nay, my fare is not equal to that of the luxurious among you. I am conscious of watching beforehand for you, in order that you may sleep securely.

“But, perhaps, it may be said, that I have acquired these by your labours and toils. But which of you is conscious that he has laboured more for me than I did for him? Come, now, whoever of you has wounds, let him strip and show them, and I will show mine in turn. For there is no part of my body in front that is left unwounded; nor is there any kind of weapon, either in close or distant fight, of which I do not bear the marks on myself: for I have been wounded by sword in hand, or hit by arrows, or from machines, and often struck by stones and clubs, for you, and for your glory, and for your emolument, when leading you through every land and sea, and through all sorts of rivers, mountains, and plains.

“ ‘ I have married you with the same marriages as myself, and the children of many of you will be kinsmen to my children ; and whoever was in my debt, I did not scrutinize rigidly how it was contracted, but cleared it off, though ye had such great pay, and such great plunder, whenever a city was stormed ; and most of you have crowns of gold, immortal monuments both of your valour and of the recompence you received from me : and whichever of you died, his death was glorious, and his tomb conspicuous. Many of your brazen statues stand at home, your parents are held in honour, ye are freed from all public service and tribute ; for none of you died in flight while led by me.

“ ‘ And now I intended to send away such of you as were unfit for war, so as to be objects of envy to those at home ; but since ye all wish to depart, *depart* all ! and when ye have gone home, tell that your king Alexander, after conquering the *Persians*, *Medes*, *Bactrians*, and *Sacæ*, overthrowing the *Uxians*, *Arachotians*, and *Drangæ*, and acquiring the *Parthians*, *Chorasmians*, and *Hyrcanians*, as far as the *Caspian* Sea ; crossing the *Caucasus* at the *Caspian* Gates, and passing the rivers *Orus* and *Tanais*, and even the river *Indus*, which was never passed by any other but *Bacchus* ; and after crossing the *Hydaspes* and *Acesines*, and if ye had not been loth, the *Hyphasis* too ; and navigating through both the mouths of the *Indus* to the ocean ; and marching through the *Gedrosian* desert, which none ever passed with an army before, and acquiring *Carmania*, in the way ; and after his fleet had sailed

round from *India* to *Persia*, he was brought back indeed by you in triumph to *Susa*; but that you left him, and went home, giving him up to the care of the *conquered barbarians!* These accounts perhaps will gain you glory with men, and sanctity with gods:—depart!’

“Having thus said, he sprang hastily from the tribunal, and passing by to the palace, he neither dressed himself, nor appeared to any of his companions. Nor did he appear the next day. On the third he called in the chiefs of the *Persians* and distributed among them the commissions of the ranks, and only such of them as he had made relations (by marriages) he allowed to kiss him.”

The result proves the truth of the policy this speech discloses.

“The *Macedonians*, struck at the instant with his upbraiding speech, remained there in silence at the tribunal, nor did any one attend the king at his departure, except his friends and body-guards. The multitude who remained were at a loss what to do or say, and yet were not willing to depart themselves. But when they were told of the king’s proceedings in regard of the *Persians* and *Medes*, how that the commissions were given away to the *Persians*, and the barbarian army marshalled into companies, and the *Persian* guard called by the *Macedonian* titles, the *foot company*, the *Argyraspides*, the *horse company*, and the *king’s guard*, they could no longer contain themselves; but running together to the

palace, they threw down their arms before the gates, as suppliants to the king, and standing before the gates, -they cried aloud, begging to be admitted ; that they were ready to give up the authors of the tumult, and beginners of the clamour, and they would not quit the gates, day nor night, until *Alexander* should have some compassion on them. When he was told this, he hastily came out to them, and seeing their dejection, and hearing the cries and groans of the multitude, he shed tears himself. He then received them into full favour again, and dismissed them shouting and singing paens as they returned to the camp.”¹

This brief history unfolds to us a power dependent in a great measure on the force of genius. Habits of independence had been formed among the Greeks. Alexander was not merely dependent on his chief officers, his entire army revolted. The dexterous management alone of its great commander quelled the mutiny. He succeeded in guiding their freeborn and intelligent spirits by appealing to their military honour and pride ; by himself performing the most daring deeds, and by always exhibiting the highest worth. He sustained his power by high functions of mind, wherein was exhibited an unrivalled capacity for command. In the Gedrosian desert his imperial conduct enabled him to refuse, most courteously, when burning with thirst, a proffered draught of muddy water ; to pour it out on the parched soil rather than drink whilst his men were thirsty. The Greek mind then required this magnanimity. A

¹ *Vide Hale's Analysis of Chronology*, vol. iv. p. 228.

race of giants, the poorest might be greatest, were he possessed of valour or of knowledge. A genius himself, Alexander willingly acknowledged and honoured genius in others.

“Alexander to Aristotle, greeting:—

“ You did wrong in publishing the acroamatic parts of science. Wherein shall we differ from others if the sublimer knowledge we gained from you be made common to all the world? For my part, I had rather excel the bulk of mankind in the higher branches of learning, than in extent of power and dominion.—Farewell.”¹

Now, under the dominion of the preceding monarchies we have been noticing, there is little to interest. One can but note an abuse of power—and there terminate inquiry. It is far otherwise in the Greek period of history. Higher qualities are drawn forth and begin to germinate. The Greeks conceived themselves capable of resolving every doubt that assailed their minds; to them, from observation of phenomena to their laws seemed but a step. The majesty of Greek mind, in what it accomplished, was owing to self-confidence in untried powers, which, when first attracted by the marvels of a universe, drawn by their greatness or won by their beauty, believed all things, however distant or obscure, resolvable by their might into their first principles, archetypes or intellectual conceptions of which they stood forth as material proofs. They thought they could attain to a knowledge of the good, the just, the lovely. We witness an attempt at great

¹ *Vide Hale's Analysis of Chronology*, vol. iv. p. 223.

things, we behold a signal failure. All that unassisted greatness of mind can accomplish they performed. A greatness appreciated and considered divine, which men of modern times, with enlarged experiences, more ample means, improved resources, regard with admiration, fondly cherish, but can neither surpass nor yet equal. Had Socrates, however, lived from his period until now, powerful as was his genius, penetrating as was his elenchus, that great unaided mind could never have solved the apparent contradiction in principles our nature exhibits. Nor were those who followed him more successful, though they included a Plato and an Aristotle, amid a host of philosophers, statesmen, orators, poets, and historians. What their efforts could not effect, we do not expect less ordinary minds to accomplish. Man's condition was a problem unsolved and unknown; his relations to God were impenetrable. The existence of a Supreme Being might be recognised. His will to man was unfathomable. But, as mind is ever attracted first by questions of greatest moment, so, these questions unsolved, no height were possible of attainment in physical or moral science, because no basis could be obtained. Therefore, as knowledge is of truth, in its highest sense it must be one. Branching out, however, in the endless diversities wherein the created world manifests itself, it is evident that if one be at fault in the basis of this universal knowledge—whereto mind ultimately may attain—the defect will be apparent in every branch of moral truth, for therein we approach the living principle which is at the root of all that is seen and

material. Universality, then, could not be reached ; and until there be universality, or an approach to it, though the circle be small, man will not have approached towards his high destiny. The Greeks, then, at error on what must be at the foundation of all true knowledge, could as it were but refine on fragments of the truth. They might progress in geometry and logic, but they could not tell why man is as he is.

Now, these questions unsettled, and one man's authority being as good as another, it followed as a consequence, that each original thinker became the father of a sect. Much disputation arose. Emolument and glory were attached to the most subtle thinkers. He who had most followers was lauded of men. Sophistry and refinement in argumentation were more admired than truth ; the dexterity with which a man extricated himself from the powerful reasoning of an opponent caused more excitement. But whilst we may be lost in admiration at the ingenuity displayed, the profundity of thought elaborated, the critical acumen manifested, we must not overlook the result. Men's best efforts expended — trial after trial made — truth as far off and as distant as ever : after, then, repeated failures, wherein highest wisdom showed herself no better than lowliest intelligence, hope expired, reason yielded to conjecture, and, whereinsoever deficient, had her place supplied by imagination, whose illusive picturings credulity believed real.

Wherefore, though we of the present can show no man of so profound a mind as Aristotle or Plato,

yet, confined as was their genius, no high standard of attainment could be reached in natural science—not because the true art of philosophizing, as some have thought, was unknown ; for who can conceive an Euclid unconscious that every effect proceeds from an efficient cause, or Aristotle ignorant of imaginary idols. Their minds were vastly too profound ; yet so solid a foundation results in an Aristarchus or an Hipparchus, whilst we begin with a Newton, continue with an Herschel and a Faraday, and promise to reach unmeasured heights.

It was not for want of intellectual greatness that they did not arrive at the eminence in physical science which men of modern times have reached—it was that mind became debased by ill success. Every effort after moral truth was a mockery, and whilst this was the case, corruption grew, and all the vicious habits that can be conceived were openly indulged. The civilization attained by the Greeks was characterized by a venality and a prostitution of intellect corresponding with their moral condition. Between the social and the moral there is a mutuality of condition neither exact nor precise, but existing. Because a man is rich we do not therefore expect him to be virtuous, although the world not unusually associates the wealth of a Crœsus with the virtues of a Job. To what extent this conformity exists we shall notice hereafter. Meanwhile we shall pass on to a consideration of the fourth kingdom ; for the Greek power, great and fascinating as it was, utterly failed in effecting any remedy

for the human race. On the other hand, by fostering a love for the wisdom which is of man only, the danger was deepened; yet of what profit is it if a man gain the whole world and lose his own soul?

CHAPTER XXI.

CHARACTER OF THE ROMAN POWER AND COMMENCEMENT OF THE CHRISTIAN ERA—RELATIONS OF OUR LORD, AS MEDIATOR BETWEEN GOD AND MAN, EXHIBITED IN SOME OF THEIR MORE PROMINENT BEARINGS—THE CHRISTIAN'S AND THE CHURCH'S UNION WITH THEIR GREAT HEAD—ORIGIN OF CHRISTIAN DISCREPANCIES.

WE have traced the characters of three nations that have been respectively at the head of the kingdoms of the earth. Chaldaean history is told in that of one man, for in Chaldea there was but one will. Nebuchadnezzar made a golden image, and set it up in the plain of Dura. He commanded, and all the people fell down and worshipped it.

Persian dominion will ever be associated with a few names, although it was not so absolute as the former. In the Greek period, absolutism vanishes like a mist before the rising sun of intellect. Our sympathies are engaged, and whether we agree or not, our admiration is awakened, for in it the energies of life burst forth, and the noble, the great, the generous, the beautiful, and the grand find free expansion. But are men really enlightened? Plutarch tells us that Alexander believed "that all men are governed by God: for in everything the ruling

and governing power is Divine." This language is clear enough, yet, compared with the avowals of the preceding monarchs, seems almost equivocal. Relative to vital truth then we can recognise no progress. Time rolls on, but instead of revealing light, it only deepens preexisting darkness. Power has been granted and use made of it in every respect save the one essential, so that men seem to have completely lost sight in this period of the source of all might and dominion. In the very earliest years of Roman rule, we find its origin attributed to a first cause essentially the opposite of truth. Publius Valerius "having convoked the assembly of the curiae, he appeared before them with his fasces lowered, a sign that he respected the majesty of the people, and regarded them as the source of his power."¹ An increasing tendency is thus manifested to assume power as a human attribute. Unquestionably this temper foreseen was made to suit wise purposes, and evidence may be found that it was so in the state of society developed by the disposition. Individual responsibility was brought out to an extent previously unknown; and a sense of this was essential, *for substantially* an acquaintance with truth is an experimental acquisition, a result of deliberation, trial, and approval. There is much in life that has to be tried carefully; every person has to examine and weigh accurately, and to test that whereof his consciousness is in doubt. A diffusion of power was permitted in the Roman age to elicit human individuality. The

¹ History of Rome, by Schmitz, p. 100.

character of the times was represented strong as iron, "forasmuch as iron breaketh in pieces and subdueth all things : and, as iron that breaketh all these, shall it break in pieces and bruise."¹

A more accurate symbol of Roman rule could nowhere be found. Roman severity is as iron. It is appropriate in many aspects. Iron is a metal widely diffused, and subservient to most purposes of utility. Roman power is equally distributed throughout all classes, and is eminently practical ; and here let us remark, that if things have properties whereby they are distinguished and known, then are the above types of the present age, and Publius Valerius lives this day in modern rulers ; the difference lies in a name—substitute sovereign people for *Populus Romanus*, and it vanishes.

Now this diffuse or widely shared power is evidently that of the world, and dominant. Before the Roman period it was unknown. The religious spirit too of Rome, so powerful an element in determining the character of a people, has always been in harmony with it. All heathen deities were recognised ; and the Roman hierarchy never possessed the power and influence of priests of more ancient kingdoms. The people regarded their rights as too sacred to be thus invested. The dread of power concentrating had its share in instituting the custom of allowing private worship to be conducted by the head of each family. Roman religion was of a diffusive kind, republican in character, embracing all creeds. Its first duty was to the state, its

¹ Daniel ii. 40.

second to be in friendly harmony with all religions. It possessed a cosmopolitan spirit delightful to modern ages. Without Brahminism, Popery, or Mohammedanism to support, it embraced so many persuasions as at length to confuse the import and attributes of its many divinities. The calendar of its saints was too long and too heavy for any memory. It countenanced all religions in the hope, let us charitably assume, of containing the true one. This age knows the true religion, but fosters many false ones. In Rome religion did not degenerate to the excesses practised in other countries, hence its more enduring nature. The Romans were too matter of fact, and their legislature exerted too powerful a sway. Roman truthfulness also was more to be relied on than that exhibited by most nations, at least during the earlier ages of the republic. How far necessity was their instructress were hard to determine; universal dissoluteness is but the predecessor of universal destruction; it was necessary to regard truth; their martial heroes occasionally knew how to sacrifice themselves to it,—it was venerated as far as was expedient.

Roman policy is an embodiment of the wisdom of the world, having aggression and increase for its end. When truth promoted it—it was adopted; when faithlessness furthered it—as scrupulously was it followed. Herein this policy was more worldly wise than all that had gone before, permitting no scruples to interfere between an object and itself. Ruthlessly cruel and perfidious, it could deny or use the most solemn adjurations with precision, and calmly profit by any occasion of good or evil fortune,

for its eye was always to the main chance. The policy of the state was the moral of the individual. The genius of Rome was eminently practical, never wasting itself in the intellectual exertion attendant on abstract speculation. The art of governing and of conquest occupied all its energies. It was purely adoptive. Roman writers are Greek copyists. Roman architecture is but Grecian tricked out with more finery. Still Rome has her philosophy ; it was left for Roman acumen to define and illustrate the laws and principles best adapted for governing the world. But was Rome recovering the world ? Roman history is but a catalogue of crime and violence. What firstly existed of virtue and of patriotism, creatures of danger and necessity, died with the conclusion of the Second Punic War. More, however, was there than native instinct in that aversion, so urgent in the Roman mind, to concentrated authority, in those unceasing struggles between patricians and plebeians, which then as now showed no prospect of termination until all the honours of the state were shared by the latter. It was so ordered, a large field as it were was ploughed and turned to the light, individuals were made to think and feel the onus of personal responsibility. By no force of example was this state of things brought about. Force of example did not instruct the Romans to snatch power out of kingly hands. In the world they were the exception, not the rule. An obscure people of remote origin cannot be suspected of being guided by the precepts or teachings of history, showing them that an equitable diffusion of the governing principle through all

classes, wide as compatible with executive administration, is the only effectual method of guarding against despotism. This aversion to centralization, which jealously invested but one Consul at a time with the Imperium, was permitted to have its course by the Great Ruler of events. Rome was a giantess from her birth ; her energy was not derived from attendant circumstances ; the matrix of the world, she availed herself of these and moulded them to her greatness. She secured the force of intellect of all her sons capable of thinking ; and what a crowded list she presents ! Individual judgment was encouraged, and persons freed from the dread of oppression ; exemption the most complete from all restraint was enjoyed at Rome. The use made of it, however, was not to improve mankind so much as to methodize the fruits of conquest, and gratify an all-pervading lust of dominion. Exactions from newly acquired provinces filled the Roman coffers, and furnished wealth and preferment to rapacious citizens. The world was conquered, but never had it exhibited a more cloudy moral atmosphere. Religion became contemptible, and all who concerned themselves about it were considered so harmless and weak as to be unworthy of notice.

Now, this was a favourable temper for the introduction of a new religion. The less likely was it to meet an overwhelming opposition at birth. In the days of Augustus and his immediate successors, universal tolerance was practised towards all religions from the feeling described. This, however, was not the only preparation. Peace prevailed everywhere

throughout the Roman earth. The world was proud, confident, and haughty as ever, in a general sense, but it afforded no prospect of working out any widely spread relief for mankind. Few among Jews or Gentiles looked forward to the prospect of any deliverance. Still there were a few in whom self-confidence was almost broken, and who were ready should the occasion offer of renouncing self. It might have been at the first hour, for there were not many wise men, when a Saviour was born in Bethlehem of Judæa.

Thus beneath the iron character of Roman dominion a degree of personal liberty, favourable to the cultivation of intellect and the exercise of individual judgment, was allowed, that could not have occurred beneath despotic rule. A degree of civilization had been evolved when this great event happened, which invited men to think for themselves in matters of truth, and which encouraged them freely to decide in questions of religion, subject only to that amount of superciliousness incidental to all zealous religionists. He who came on the errand of salvation was despised of men, and His followers had to fortify themselves against the world's contumely, and to place their entire trust and confidence in Christ.

Let us take a survey, then, of these new relations now brought to light. The authority and power of Jesus is absolute. He claims rule over the wills, the lives, and the affections of His people. Thus a fresh foundation was laid in human affairs whose superstructure must soon be manifest. The genius of a Canova designs a statue and executes it. That statue is the

mediate proof to mankind of Canova's genius, and but for his works, which are all of this mediate character, that genius might justly be denied. Now, the greatness and immensity of the created world is the *mediate* proof to men and angels of the Infinite perfection of God. There are incessant changes and revolutions, and everywhere an infinitude of design, which tell us that objectively He who made and arranged all these things must be Infinite. Whatever is known of God, then, is known through the mediate character of His works,—by just so much as He chooses to reveal of Himself. No archangel can know more. Now, a falling away from God having taken place in the moral world, and an opposite kingdom of darkness having been established, wherein the authority of the Most High, though inflexible as ever, is presently disregarded, God's free grace and offer of pardon to man could only be intelligible through the mediate character assumed by our Lord. Christ as man we may understand sufficiently of to the satisfying of every need, whilst the immensity of the Divine nature in the abstract is and ever will be incomprehensible. Now, Divine forbearance, if infinite, could only be shown through the infinite. What then do the inspired writers say of Christ? "In the beginning, Elohim, 'the Gods,' *created* the heaven and the earth;"¹ of that beginning when the Divine all-sufficiency determined to create things for His pleasure, the apostle John informs us that then "in the beginning was the *Word*, and the *Word* was with God

¹ Gen. i. 1.

and the *Word was God.*" He further says, "All things were made by Him." Thus to the immediate character specially belongs the work of actual creation. He was before ever angels or powers were, "and without Him was not anything made that was made."¹ Furthermore, an attribute of His Divinity and perfect equality with the Father may be seen in the apostle's plain statement of His lordship over life. "In him was life; and the life was the light of men. And the light shineth in darkness; and the darkness comprehended it not."²

The apostle Paul, taking up the same train of thought, firstly considering, however, the fruits to man consequent on the assumption of the mediatorial character in the work of salvation, and then ascending, as it were, to show the oneness of Him who redeemed and Him who made, says,

"Giving thanks unto the Father, which hath made us meet to be partakers of the saints in light:

"Who hath delivered us from the power of darkness, and hath translated us into the kingdom of his dear Son.

"In whom we have redemption through His blood, even the forgiveness of sins:

"Who is the image of the invisible God, the first-born of every creature.

"For by Him were all things created that are in heaven, and that are in earth, visible and invisible, whether they be thrones, or dominions, or principalities, or powers: all things were created by Him, and for Him:

¹ John i. 3.

² John i. 4, 5.

"And He is before all things, and by Him all things consist."¹

The apostle, after setting forth Christ as *Creator* and *Redeemer*, exhibits the intimacy of the believer's union with his Lord. He sustains all things by the word of His power, and without Him nothing can endure. He is head over all things, and to "as many as received Him, to them gave He power to become the sons of God, even to them that believe on His name."

Faith is the bond of union, connecting the believer with Christ. Happily, he cannot altogether comprehend Jesus, because he knows Him to be infinite. Here is the ground of his exceeding confidence, and marvellous is it that the very weakness of our understanding, and our experienced feebleness of intellect, should be made strength to the Christian; for he is strong, not in himself, having no confidence in the flesh, but in Christ. How intimate then is this union — "To whom God would make known what is the riches of the glory of this mystery among the Gentiles; which is *Christ in you*, the hope of glory."²

Now, we look naturally after such considerations for the fruits of this union in the Roman earth. Christ's *oneness* with the Father is established by the nature of His miracles. Consider *this* for one moment. He shows Himself the Lord of life, for He raises the dead. He exhibits His power over nature by controlling the elements. Whilst, as a man, His entire opposition to the evil passions of

¹ Colossians i. 12—17.

² Col. i. 27.

humanity manifests the oppositeness of His character—God shines forth in Christ. Nor is it a question of degree,—as much of grace, or little of grace,—for He is wholly of grace, “For in Him dwelleth all the fulness of the Godhead bodily.”¹ A tree, then, is known by its fruit, and so is our Lord. Correspondingly will His Church be made apparent, because, as John declares, “Of His fulness have all we received, and grace for grace.”²

“And He is the head of the body, the Church; who is the beginning, the first-born from the dead, that in all things He might have the preëminence.”

Now, as the infinite nature of Christ is shown by His works, so will that nature be seen in the body of the Church. Since creation commenced there have been, perhaps, no two created intelligences precisely and identically alike, which fact, whilst proving the infinity of God,—for in the creature there is no feeling, or emotion, or intellectual display, which, if it could be separated from malignity and indwelling evil, objectively may not be said to exist in infinite perfection in the Creator,—gives ground for the hope that the glory of Christ will be manifested in the plenitude of His majesty throughout the earth by His apostles and servants.

Thus a new foundation was laid in human affairs. His people recognise firstly the supremacy of His authority. The spirit of their Lord is visible in all His disciples after Pentecost. Their testimony is, We were dead, but are alive—not from any living principle existent in our natural selves, for how could

¹ Col. ii. 9.

² John i. 18.

that which is dead be both dead and alive, but objectively our life is hid in Christ. We are weakness itself, yet are we strong. Our strength lies not in us; how can it? for we are feebleness itself: it is rooted in Christ Jesus. We know that in us there is no good thing, but objectively our righteousness is in Him. We know that we are Christ's, because through Him we have the testimony of the Spirit in our hearts, whereby we cry, Abba, Father.

The vitality of the Church, then, was hid with Christ in God. After our Lord's ascension, miracles were performed, the sick were healed, devils were cast out, and the dumb were made to speak. Thus tokens of omnipotency were made apparent through the feeblest instrumentalities. Trust was shown by service that was acknowledged as well-pleasing and acceptable. He was ever set forth, and, whilst faithfully preached to a perishing world, was honoured by belief and confidence. He who created all things sustains all things, and this truth was exemplified by our Lord washing the feet of His disciples, though they were the poorest among fishermen. In the act of sustaining there is service, and he who would be great is commanded to become the servant of all. There is no arrogant assumption of power among God's people, but a great principle is marked, viz. that he who will not serve is at enmity with God. The principle of rebellion is that it rests on itself, contemplates itself, and is satisfied. Forgetting the source of life, and considering the springs of joy in self, it abandons the Deity, and then considers Him different to what He has revealed Himself to

be. Thus does the contrary principle show itself; there is an abundant assumption of power with over-abounding arrogance, but no service to God. The Christian body, however, grew by confidence in Christ, which was an opposite condition, wherein all were servants one of another and of Him. His followers imitated His example, and by His spirit became transformed into His image, and were built up a spiritual edifice. How different this to the form seen by Nebuchadnezzar, which even terrified him, daring and arrogant as he was!

Is there anything in this wide world, then, more important to observe than a proper care, which has for its object the prevention of anything interposing between God and the soul? He who regards other medium than Christ is lost. We can understand the wrestle which the primitive Church had to maintain with its adversary, it was to prevent this intervention. Selfishness in one or other of its numerous forms continually obtruded itself. The struggle could be endured only so long as men looked directly and simply to Christ, but the wrestle as between two,—one body in Christ and the world,—we have reason to believe, was not long continued.

A new dispensation had commenced, the dispensation of the Holy Spirit. To declare that Christianity has progressed by any other power than the opposite of our nature were an abnegation of truth,—monstrous as ridiculous!

Now, there are not a few things which strike men of the present very forcibly. If this be the dispensation of the Holy Spirit, which no Christian will deny,

how does it happen that it is not universal, according with infinite power, and why are there so many discrepancies in the Christian Church ? Are not different doctrines preached in various countries called Christian, and does not one Christian state repudiate the Christianity of another ?

These discrepancies, to present observers, are as matured fruits, which were scarcely seen in the first ages of the Church, although the seeds were sown, as we know, in our Saviour's days ; for did not one of His professing disciples betray Him ? We behold two forces still in active opposition, and the progress of Christianity has rendered them more striking from contrast. To understand their working relative to the final issue of this dispensation, we must note the condition on which its good effects are insured.

It is that men seek the Holy Spirit's aid through Christ. How self-evident and simple a truth ! Men covet money and renown ardently enough ; the application of the same diligence in the direction Christ has taught will insure the explication of many things seemingly inexplicable. Because the Holy Spirit has not been sought is the reason of Christian discrepancies, and this we know, since the first fruit of that Spirit is oneness of testimony concerning the things that are Christ's ; for is not His office to testify of Christ, not of things belonging to man ? Also we know why His aid has not been sought ; because men had no confidence towards God, but were possessed of abounding trust in themselves, therefore the human has preponderated over the godly.

The successive ages that have dawned upon the world since Adam's expulsion from Paradise have been periods of trial wherein man is on probation. The well-being of the one in which we live depends on man's seeking to regulate himself according to the prescribed ordinances of God. Men sometimes argue, Can the dispensation of the Holy Spirit fail? To say that He could want success were terribly blasphemous; but such reasoners ought rather to inquire, Will men seek His aid, that so the kingdoms of the world may become the kingdoms of Christ, or will they remain satisfied with themselves, their own works, and so desire no alteration and seek for none? We shall strive by Scripture and by history to illustrate according to our ability these questions.

The hearts of the first Christians would glow, not more on account of their own salvation secured, for that temporarily would be in abeyance, than at the prospect of the salvation of all men. The Sun of Righteousness had arisen, and where should His beams be arrested? Personal salvation is delightful, but how glorious was to be the ingathering of the nations! They dispersed in all directions, preaching the glad tidings, and were animated in their labours by the joyful anticipation of a period when all the world should be brought to a knowledge of the truth. The work was so great, their zeal so pure, and their success so adequate, that the opposition and persecution they endured was light in comparison, and not worthy of consideration.

The truth committed to them attests its power,

but this healthful state does not long endure. Within a century after our Lord's resurrection grievous defection had occurred.

There are two conditions of mind that are opposites. Two men enter the service of a king, the one from love to the sovereign, the other because he is attracted by the accidents of sovereignty, and the emoluments to be derived. Nominally, they are both in service—the first liking his Lord, the second delighting only in his trappings, and his hire, and his station. The one is a real servant, the other a false one. Defection, then, in the Christian church commenced not in the world, that is known to be bad,—and undisguised hostility is never so dangerous as unseen enmity,—but in the church. How was this? Simply the conditions of its success were not regarded. Wherein? The preaching of Christ was neglected, whilst the setting forth of self was scrupulously observed. Preoccupied by self-conceits, men began to philosophize on passages of Scripture, until their sermons superseded, and then awakened enmity against, the Bible. Selfishness was confirmed. How do we know it? The same spirit lives now. The world has not been regenerated, it has always disbelieved, but the great obstacle to success was not, and never has been, in the barrier to be overcome, or the magnitude of the task, but in the failure of the preacher. A mighty prize was to be gained—and man set forth himself as the means; this was nothing more nor less than the old leaven reviving.

We would not indeed overlook the trials of direct

opposition. There were beings who spat on the Saviour, and the same spirit of hatred and ridicule lived afterwards in those who, from malice or spite, strove to vulgarize the truth. Roman youth, as many of our youth, could see nothing whatever of the right sort of thing in Christianity; and the Roman aged, like many of our aged, in the weakness of senility preferred retaining their baubles to sacrificing them to the hope set before them of everlasting life. The errors of friends and foes arose in swift opposition, but the former alone were dangerous, and the evidence of this lies in the fact that during the hour of persecution the early Church was comparatively healthful, whilst when prosperous and fortunate, though seemingly everything that was desirable, it quickly became corrupt and venal. When men, then, began to preach their own doctrines, it is manifest that the oblation was to themselves and would be acceptable and popular, whilst on the other hand there was no testimony to Christ; and if this were withheld in words how certainly would there be no recognition whatever in *deeds*! For, alas, it has ever been easier to preach than to act. Apparently it was not long before there was a divided testimony corresponding with the two orders of servitors in the Church. Christians have done what the world could never have effected. The apostles, at unity among themselves, assiduously directed themselves against evil, not by moral teaching, but by preaching the gospel. Trained soldiers, veterans in service, they neglected not their standard; their lives were devoted to Him who

had spent His life for them. There was honesty of purpose. Their commission was to preach Christ crucified, to proclaim the glad tidings of salvation; for this they were in office, and to this they faithfully adhered. They were to avoid being the companions of the riotous and profane, their method of encountering evil was by proclaiming the gospel message, and themselves were to be temperate and upright in walk and conversation, giving occasion to none for slander;—ensamples were they to be of godly life.

Based on such principles, the Church was a difficult thing to overthrow, even for an antagonist powerful as the world; indeed it was impossible, for there was nothing to lay hold of. Christians were not to attempt the subversions of governments; they were to be harmless as doves, wise as serpents. Blameless in their lives, they could be attacked on no plea of justice, only wantonly. They went about doing good, their hopes and calling were heavenly, not of this world. To the distressed they were always friends, none had anything to say against them; to the perishing they held out a Saviour. Their career was one of unceasing activity. They were to set forth the glory of God in their work and lives, and for this extraordinary work extraordinary means were given.

CHAPTER XXII.

THE CHURCH OF CHRIST A CORPORATE BODY—ITS FAILURE IN PRESERVING UNITY OF TESTIMONY—THE WITHDRAWAL OF ITS CORPORATE PRIVILEGES—PRETENSIONS OF THE CHURCH OF ROME TO AN EXTERNAL CHARACTER OF UNITY CONSIDERED—NO EXTERNAL UNITY AMONG CHRISTIANS—DIVERSE FORMS OF DISCIPLINE—TESTIMONY OF THE WORLD ON THIS MATTER—GROWTH OF DISCREPANCIES IN THE CHURCH—PROSPERITY OF THE NOMINAL CHURCH — PERIOD OF CONSTANTINE.

NOW, such a body of men as the Christian Church comprised, at harmony among themselves, must have had an outward character. Whilst one in spirit, they were one in body. Their testimony was one, and their interests identical,—the extension of Christ's kingdom and the promotion of His glory. From day to day the subjects of this kingdom increased, and though their Lord was absent all things were done in order and well. Men were converted in Britain and in Gaul ; but their voice and their sentiments were harmonious with the Christians of Jerusalem and Syria. The Christian metropolis was at Jerusalem, as is perceptible from the fifteenth chapter of the Acts of the Apostles, wherein we find that Paul and Barnabas were referred

thither, on the question of certain men who desired to reinstitute Mosaic rites and ceremonies. In the answer returned, and indeed in the conduct of all their affairs, one cannot but observe the prominence that is given to that spirit which made them one body. "It seemed good to the Holy Ghost, and to us."¹ A chief point with them is scrupulously to inquire of their converts, "Have ye received the Holy Ghost since ye believed?"² Then the Holy Spirit is promised. The power is theirs by faith in Jesus of imparting His promised aid. "But ye shall be baptized with the Holy Ghost." There was no mistake as to whether a man was, or was not, a recipient of Divine grace, whereas now men have to speak with much caution, and hesitate to pronounce whether a man be a Christian or not. Then Peter could say, "And as I began to speak, the Holy Ghost fell on them, as on us at the beginning." Men at once recognised the promptings that were from God, and at once obeyed. "The Holy Ghost said, Separate Barnabas and Saul." And Peter tells us "the Spirit bade me go with them, nothing doubting." We observe, then, that there must have been in the Church of Christ a right succession, and the power of ordination and election to offices, with all the privileges of a corporate body in Christ Jesus, to elect or excommunicate such as had intruded themselves fraudulently in upon them, so as to keep their body pure and holy. Paul is very explicit; "In the name of our Lord Jesus Christ, when ye are gathered together, and my

¹ Acts xv. 28.

² Acts xix. 2.

Spirit, with the power of our Lord Jesus Christ, to deliver such an one unto Satan for the destruction of the flesh, that the spirit may be saved in the day of the Lord Jesus," &c. In 2 Thess. iii. 6, he says, "Now we command you, brethren, in the name of our Lord Jesus Christ, that ye withdraw yourselves from every brother that walketh disorderly, and not after the tradition which he received of us." Above all, our Lord himself tells us that if a man be beyond proper reproof, that such an one is to be as "an heathen man and a publican." There existed high functions, and when ungodly men possessed themselves of them, for ungodly purposes, we can conceive that fearful abuses would occur. One feature there was in this heavenly constitution that was not a little remarkable,—it was not established in power; that is to say, if it increased in numbers, no provision was made for it to displace any Gentile kingdom. The command still continues in force, Render to Cæsar the things that belong to Cæsar, and Christians are bound by example to pay tribute where tribute is due. The world was to carry on its government just as it pleased, and if Christians multiplied, however rapidly, they were not to subvert; every alteration was to be a willing change, the spread of truth was to be by *progression*, not by *aggression*.

Now, Church unity is as natural a thought to men as is the unity of temporal governments. Birmingham and Liverpool and Manchester have their municipal governments, and yet they work in perfect harmony with the central government of the Metro-

polis. If these examples of concord exist among the dependencies of purely temporal governments, we certainly should anticipate at least a similar amount of agreement among the professed subjects of the Prince of Peace. Originally there was entire unanimity, and we should have expected such a state of things to have endured, and that as the number of Christians enlarged they would have adhered to their testimony and principles; and had they done so it is perceptible the world could never have prevailed against them, but would have been subdued. The testimony of one man is great, but the testimony of tens of thousands as one man is irresistible. There is something then in the broken and fragmentary condition of the Christian world which requires explanation. It is almost like a dispersed army. From time to time a few zealous churchmen, like skilful generals, try to collect the parts and put them together, but, the spirit wanting, external unity cannot be illustrated. The explanation of this discord and want of vitality must be sought at a very early period. Mr. Newton, in his work on the Apocalypse, we believe, has furnished a true explanation. Christians receive their first warning of the danger in which their character of unity stands through the venerable apostle St. John. The apostle declares that he was in the spirit on the Lord's day, he hears a voice as of a great trumpet,—

“Saying, I am Alpha and Omega, the first and the last: and what thou seest, write in a book, and send it unto the *seven* Churches which are in Asia.” Now, seven is the number of completeness. In seven

days the world was made. Cruden, in his Concordance, remarks, "Besides the known signification of this word, it is also used in Scripture as a number of perfection. In the sacred books, and in the religion of the Jews, a great number of events and mysterious circumstances are set forth by the number of *seven*. God consecrated the seventh day, on which He ceased from His works of creation, as a day of rest and repose. This rest of the seventh day, according to the apostle, intimates eternal rest, Heb. iv. 4—9. And not only the seventh day is honoured among the Jews by the rest of the Sabbath, but every seventh year is also consecrated to the rest of the earth by the name of *sabbatical year*, as also the seven times seventh year, or forty-nine years, is the year of Jubilee." Mr. Newton thinks that the seven Churches besides being addressed individually were taken in their number, seven, to represent the corporate Church of Christ. This seems indeed most probable, otherwise why should the Church at Corinth or at Alexandria have escaped admonition, for their iniquities were well known? It could not be said that they were so perfect, or the others so depraved. Through the warning then to the seven Churches we may reasonably conclude that the visibly one Church on the earth was addressed.

The apostle turned, we are told, to hear from whence the voice came that spake unto him, "and being turned," he says, "I saw seven golden candlesticks;

"And in the midst of the seven candlesticks one like unto the Son of man, clothed with a garment

down to the foot, and girt about the paps with a golden girdle.

“ His head and his hairs were white like wool, as white as snow ; and his eyes were as a flame of fire ;

“ And his feet like unto fine brass, as if they burned in a furnace ; and his voice as the sound of many waters.

“ And he had in his right hand seven stars : and out of his mouth went a sharp two-edged sword : and his countenance was as the sun shineth in his strength.”

Now every one believes that these candlesticks symbolized the Churches in “ heavenly places,” individually distinct, but visibly one and alike unto Him who is walking in their midst, the centre of their seen union. They are equal one with another, and equal in their relations to Him. John “ was not taken in vision to the seven cities in which the Churches locally were, there to see a separate candlestick in each city, but the golden candlesticks were seen together, not in the several cities, but in a hidden and heavenly sanctuary — a symbolic holy place. There they stood as representatives of that which was external and distant, the value and excellency of which they were intended to express as that value was estimated before God. The Lord, the candlesticks, and the stars were seen out of earthly connexion ; but that which the candlesticks and the stars denoted, namely, the Churches and their ministry, was found amidst the scenes of earth external to that symbolic sanctuary.”¹ Messages are sent to all the

¹ Thoughts on the Apocalypse, by B. W. Newton, p. 14.

Churches, severally they are in the tone of admonition, some of reproof where deficiency was most apparent; want of devotedness is the crying evil, and with it there could be no proper testimony to Christ and Him crucified from the body of the Church. Individuals might be fervent and holy as ever, and the bulk of the Church be lukewarm, and this was the condition of the Christian world.

"In this vision (our Lord) is seen walking in this sanctuary in the midst of the golden candlesticks, as one acquainted with the state in which the Churches, thus symbolized, practically were, and prepared to pronounce on their condition. It was His place to determine (and He had determined) whether they were proving themselves worthy of their high calling. He was there to declare His sentence; willing, indeed, to admonish, and to correct, and to supply the needful grace wherever His correction was heeded, but prepared also, if faithfulness to God and to the truth should require it, to remove them from their place of honour if they proved unfit to be represented in His sanctuary by candlesticks of gold.

"Few things are more important than to remember this relation of our Lord to His Churches here. We speak of Him as planting the Churches, and as cherishing and preserving them by His shepherd care; but we often forget that He must also, in faithfulness to God, examine that which has been set in the earth to bear the name and maintain the principles of God."¹ This is indeed important to remember, if the body of Christians as one corporate soci-

¹ *Thoughts on the Apocalypse*, by B. W. Newton, p. 16.

ety afford no true testimony to Christ, shall that body be represented as doing so in heaven? We cannot doubt but that the threat to remove the candlesticks was carried into execution, and that with it all corporate privileges, which united Christians as one body, providing by successional order for the supply of its officers,—all right of action in particular of the metropolitan bishop of excommunicating a member,—all authority of judgment in the name of the Holy Ghost, all consecrating and desecrating services,—all power of imparting the Holy Spirit by the laying on of hands,—were then removed. Does not the condition of the Christian world corroborate this belief? Where is the unity between men calling themselves Christians, as Copts, Armenians, Greeks, Abyssinians, Romanists? Some of these are nominally older Churches than the Anglican, but what heed would be paid to a mandate from them, in respect to any kind of discipline they might desire to enforce? Could the mode of succession adopted by men in the name of the Holy Ghost be recognised in heaven when the bishops, popes, or priests, elected are known to be either dissolute, or influential, or covetous, and to have been chosen for reasons that would not stand valid before an earthly judge? Would the election of such be recognised either from deference to the body electing, or persons be respected on account of the solemnity of the offices they might fill? Certainly not. That corporate privileges have been removed, there is the plainest testimony extant among Christians. Internal discussions quickly manifested themselves in outward divisions. When

many had tasted of the benefits of Christianity, it became popular; but popularity and an increasing prosperity are not the most favourable circumstances for a godly walk and life of holiness. Fellowship with Christians became an object with men,—their works and miracles were admired, and prosperity dawned upon them. Then, however, corruption commenced, firstly showing itself by laxity, in admitting to fellowship men unfitted for it. Under the disguise of philanthropy most likely this defection occurred. A love of men as they are, without a sufficiently anxious desire for their eternal welfare, induced Christians to throw open their ranks to those who, with no desire for God's glory, coveted the emoluments, and the miracles, and the wonder, and admiration of the ignorant.

Thus, perhaps, is the figure explained, that whilst men were slumbering tares were introduced which now have dissevered one blade of wheat from another, and have grown up more copiously, and in such numbers and rank luxuriancy as to hide the wheat. Thus, also, do men turn God's goodness to their own destruction, whilst He turns the curse into a blessing. As the Church became, we can perceive that, had corporate privileges still been allowed, the whole world would soon have been wrapped in idolatry. But now is the Church shorn of all that outward glory; every outward foundation on which man might venture to stand is knocked away, and he is left with nought intervening between Christ Jesus and his soul; whilst the Bible alone contains the rule of his life and faith. We know a tree by its

fruit. Is there no testimony of this kind in the world to be found? no body of men who have ever repudiated systems? Yet we cannot believe that there is any Christian who would deny but that there was system in the apostles' days. Every system indeed, we willingly and gladly allow, contains its individual Christians. The corporate privileges of Liverpool taken away would still leave the members of that corporation subjects of the Queen. So the corporate privileges of the Christian world taken away left all lovers of the truth the subjects of, and perhaps, if that were possible, more dear to, their Lord—for how like their position to His own. But these good men were not usually found among the great and mighty of the earth, but among the poor and the despised. Relative to the world, however, and its evangelization, Christians had become as the dissevered faggots of the fable. Collected into one body, they might have been strong, but singly they were weak, and their voice overpowered by arrogant pretexts and false pretensions to that position and power which had been forfeited. The Church of Rome declares herself to be the one Church of Christ. How could the centre of this one Church be at Rome? And how can that be the true Church which has encouraged such practices as the following?—In the table of rates for dispensations which Dr. Hales gives at full in his Analysis of Chronology, we find that the foulest crimes are rated cheapest. Wounding a layman is put down at sixpence. A stab in the dark, it is presumable not so dangerous as to kill, but severe enough to keep some obnoxious foe quiet for a pe-

riod, is thus readily pardoned and as openly invited. “ For the murder of a father, mother, brother, sister, or wife, each absolution may be had for £4 1s. 8d. Just the price at which the British government dispenses Game-certificates for the slaughter of partridges from September till February. The murder of a first wife in order to marry a second is £8 2s. The morality of the Vatican becomes quite excited at marriages contracted within the first degree of affinity. The price of its forgiveness is £1000.

How perfect a proof such iniquitous practices constitute, that the Spirit of Him whose name this Church continues to assume had departed ! and, this being so, what other testimony could be expected ? Still men yearn after the shadow and bow to the pretension, because this is in the human character, which ever looks by so much too much to those external attributes of what it conceives ought to be the signs of truth, and by so much too little to the truth for its own sake. The Jews looked for Messiah,—a king, not in the essential attributes of kingship, the Lord who could raise the dead, and still the waves of the sea,—but in kingly accidents, the trappings of royalty. Even those who recognised Him quickly began to speculate upon and anticipate their future position in His kingdom, instead of rejoicing in the privilege of serving Him in any manner he might indicate. So Church notions have led many astray whose desire of salvation has induced them to search for the true *Church* rather than to seek *Christ*.

Did not, then, our Lord establish His kingdom on

earth? That kingdom cannot be considered as fully complete during the absence of its Head. It may be replied, that Christ's kingdom is in the hearts of His people, and this is true; but it is also certain, that at some time all things will be subject to Him, when opposition will be impossible. Then, indeed, will He rule and everywhere be preëminent. Now, it is certain that He has many enemies who do not recognise His authority, that therefore He cannot be exerting the full plenitude of His power; and Scripture warrants the belief, for it tells us that He is waiting—until the world be regenerated? no, until the measure of His enemies' iniquities be filled, until they be made His footstool. The subjects, then, of that kingdom not yet manifest in the fulness of its attributes are not all enrolled. Our Saviour teaches us to pray, "Thy kingdom come;" He tells us, "My kingdom is not of this world." Moreover, the prayer which bears His name shows us the character of that kingdom. "Thy will be done on [earth as it is in heaven]." "The establishment of Christ's kingdom" we think fully too strong an expression in the sense conveyed by the Archbishop of Dublin in his preliminary dissertation in the Encyclopædia Britannica. In one point of view that kingdom has always been established, since it is of immutable purpose; but, in the meaning of an outward and visible Church now existing, which we presume to be the Archbishop's,—since he advocates the use of the word restoration instead of reformation,—it exists not. That kingdom is an everlasting kingdom. The words, "I appoint unto you a kingdom, as my Father hath

appointed unto me," have, relative to final and permanent fixedness, a future as well as a present signification, and are no more to be regarded as fulfilled than that the words "God hath appointed a day in the which He will judge the world" warrant the conclusion that the judgment is past. A reference to the original will also show us that the rendering of our version is fully too strong; *καὶ γὰρ διατίθεμαι ὑμῖν*¹ should have been construed more in the sense of award, "And I award unto you a kingdom," which words have no reference to final and fixed establishment. Moreover, an office and an appointment are two distinct things. Installation into the final post was to occur at a future period, whilst in virtue of its security, and our Lord's power to give, the appointment was then bestowed. Now, what is the real testimony of the world concerning external Church unity? Leave what is called the Christian circle altogether. Suppose yourself in discussion with a Mohammedan concerning the merits of Christianity and Mohammedanism, he would most likely argue, You are image worshipers.—On your denying the assertion, it is not improbable but that he would point out some Romish chapel he had seen in his neighbourhood as confirmatory of his remark. You would reply, Oh those are Romanists. He would say, They are Christians! He has natural notions that all men witnesses of the truth should be one in body. You illustrate, not immediately seeing the drift of his argument, your own view of the question, that as there are Mohammedan sects so there are Christian sects.

¹ St. Luke xxii. 29.

He at once surprises you by drawing the conclusion, logical enough, Then you are no better than we are; there are no divisions in truth, therefore I remain a Mohammedan. Supposing he is shaken in his convictions, what must be the perplexity of such a man when he asks himself the question, To which Christian body shall I belong ? He regards Copts, Armenians, Greeks, and Romanists, and in his heart he believes them greedy of gain and immoral; what abundant reason does he not find for cherishing the belief in which he was born !

Now, it is not hard to follow the process of maturation of Church discrepancies. It is a homely sort of thing to say that a man may take a text of Scripture and preach himself. But it is fascinating to give one's own view. These interpretations were many of them very difficult, for they aspired to explain what to man is inexplicable. Hearers took the show of wisdom for wisdom, for there is no wisdom in over-reaching oneself. The difficulty of these interpretations rendered interpreters requisite, who busied themselves with human mysteries, Christian *διόρρητα*, rather than in testifying to the truth. Hence arose an infallible Church, whose central luminary is enthroned on the seven hills of the eternal city and world's metropolis.

In the early Church the notion soon revived that men had something to perform of themselves. If the doctrine were still allowed that there was no other foundation for works than one in Christ Jesus, practically it was denied and forgotten, and men began to build their own edifices. They felt their con-

dition not to be so helpless in reality; therefore, though grateful to the Redeemer for what He had accomplished, the work was not esteemed complete till they had done their part. They must go hand in hand with Him; and again the voice of the Israelites at Sinai is re-echoed from Christian lips, "All the words which the Lord hath said will we do." We will walk righteously before Him, and will sin no more. But this voice was but the exuberance of a natural gratitude, the echo of an earthly sensibility, professing willingness to do more than is required, adding penance and much laceration of flesh, that will yield good measure, nay more, that will perform works of supererogation, in proof both of its sincerity and the redundancy of its resources.

Bitter mockery! the spirit which betrayed Jesus with a kiss and dragged Him to the cross, which sealed His tomb and set a watch to prevent His resurrection, now assumes the garb of servitor the more effectually to oppose. False teachers spread dissension in the household of faith, and still the first departure from truth can hardly be recognised. But, though that departure be not great to human intellect, the distance is no less than that betwixt Heaven and Hell. The plucking of an apple cost man Paradise and brought misery into the world. To man it seems a little thing, because he has neither the capacity to measure, nor the right to judge of the important or inconsequential, since he cannot avert results. Departure from Christ in its first step may seem little to some; in its last it will appear frightful. The first steps of Christian

declension were as the plucking of an apple to the apprehension of Christians generally ; the moment they were taken, popularity smiled upon the Church and it became fit for man and the world. Philosophers and wise men could then admire its precepts, at once it imparted a new light, and they could perceive that instead of subverting states it was the very thing for propping them up. What a political engine ! Obedience to a heavenly King was certain of insuring respect for earthly sovereigns. Thus was honour procured for Cæsar just at a moment when Cæsar was most in need.

Appropriate services meet fit rewards. Christianity was conducted into kings' palaces, and Rome became a great Christian centre. The Church militant was now everywhere triumphant ; multitudes were converted. She opened her arms, and her grateful children were soon taught to regard the bishops as "vicegerents of Christ, the successors of the apostles, and the mystic substitutes of the *high priest* of the *Mosaic law*."¹ How clear the revival of the old mind ! The more that "unity of the Spirit in the bond of peace" was found wanting, as the tie for all Christians, the more did men strive to keep up the show of external unity. Questions of doctrine and government were settled in oecumenical council, that all things might be done in order and well ; "it was diligently inculcated, that, in the article of tithes, the Mosaic law was still of Divine obligation, and that since the Jews, under a less perfect discipline, had been com-

¹ *Vide Gibbon, Decline and Fall, ch. xv.*

manded to pay a tenth part of all that they possessed, it would become the disciples of Christ to distinguish themselves by a superior degree of liberality, and to acquire some merit by resigning a superfluous treasure which must soon be annihilated with the world itself.”¹

Theirs was the merit of spending. Those who ministered the word separated themselves from the body of the people, and drew a strong line of demarcation, claiming for themselves peculiar privileges, the right of being considered priests of God, and establishing distinctions not at first recognised between the laity and the priesthood.

Men naturally look forward to a state of things better than the present; to a government better than any the world has ever seen; to a Utopia such as no author ever depicted. The era of Constantine was one of so great outward prosperity that it was regarded by many as the Millennium. The feeling of the nominal Church was to appropriate to itself, not merely the “national blessings of Israel in the latter day, but even the description of the New Jerusalem.”

“When heathenism had been cast down,” says Mr. Elliott, “from its supremacy, and Christianity established in the Roman world, the changes consequent were immense and universal. Now, throughout its vast extent, the cross, once so despised, was everywhere in honour, and the preserving and conquering virtue celebrated that everywhere attended it. Now the righteousness of the slaughtered mar-

¹ *Vide Gibbon, Decline and Fall, ch. xv.*

tyrs that had been gathered under the altar was acknowledged in public edicts ; and the living confessors restored to their homes in triumph from the mines and dungeons where they were suffering. Now, instead of vaults and catacombs for the sacred assemblies of Christians, and other hiding-places shut out from the light of heaven, to which, like their earlier Christian brethren, they had been reduced during the late persecution, there arose in the cities and towns churches of magnificence ; and the *ritual was celebrated* with a pomp corresponding. Now, instead of desertions and apostasies from the Christian body, such as had been the case with not a few under the fiery trial, the daily accessions to it were innumerable. Candidates in throngs applied for baptism ; and at the Easter and Pentecostal festivals the newly-baptized neophytes, in their white vestments, grouped conspicuous around each Christian sanctuary. Now, moreover, under Imperial auspices, the Christian professing Church Catholic was gathered for the first time in oecumenical council. Representatives attended from every province, and nation, and tongue in the vast empire. The palace-gates were thrown open to the holy delegates. The emperor bowed in respectful deference before them. If in the use of his power he was to the Church as a nursing father, his behaviour was respectful as that of a son. Can we wonder, then, at the exultation that was felt at the time by many, perhaps by most, that bore the Christian name ; or at their high-raised expectations as to the future happy destiny of the Roman, now that it had been changed into the

Christian nation? It seemed to them as if it had become God's covenanted people, like Israel of old: and the expectation was not unnatural,—an expectation strengthened by the remarkable tranquillity which, throughout the extent of the now re-united empire, followed almost immediately on *Constantine's establishment of Christianity*,—that not only the temporal blessings of the ancient Jewish covenant would henceforth in no small measure attach to them, but even those prophesied of as appertaining to the latter day. Hence on the medals of that era the emblem of the phœnix, all radiant with the rising sunbeams, to represent the empire as now risen into new life and hope, and its legend which spoke of the happy restoration of the times. Hence, in forgetfulness of all former prognostications of anti-christ and fearful coming evils, the reference by some of the most eminent of their bishops to their latter-day blessedness, as even then about fulfilling. The state of things was such, Eusebius tells us, that it looked like the *very image of the kingdom of Christ*. The city built by the emperor at *Jerusalem*, beside the new and magnificent church of the *Holy Sepulchre*,—the sacred capital, as it were, to the new empire,—might be perhaps, he suggested, the new Jerusalem, the theme of so many prophecies. Yet again, on occasion of the opening of the new church at Tyre, he expressed in the following glowing language, not his own feelings only, but those, we may be sure, of not a few of the congregated Christian ministers and people who heard him:—“What so many of the Lord's saints and confessors before

our time desired to see, and saw not, and to hear, and heard not,—that behold now before our eyes! It was of us the prophet spake, when he told how the wilderness and the solitary place should be glad, and the desert rejoice and blossom as the lily. Whereas the Church was widowed and desolate, her children have now to exclaim to her, Make room! enlarge the borders! the place is too strait for us! The promise is fulfilling to her, In righteousness shalt thou be established: all thy children shall be taught of God: and great shall be the peace of thy children.”¹

¹ Elliott’s Horæ Apocalypticæ: Extract taken from Aids to Prophetic Inquiry, by B. W. Newton, third series, p. 95—97.

CHAPTER XXIII.

CHRISTIANITY OF CONSTANTINE AND THE ROMAN WORLD CONSIDERED—THE SURVIVAL OF THE ANCIENT SPIRIT OF ROME OVER DEFEAT, AND ITS PRESENT EXISTENCE AS THE DOMINANT SPIRIT OF THE WORLD.

WHAT shall we say respecting the prosperity which marked the period of Constantine? Was it a result of the ascendancy of Christianity, bringing into subjection the inward man to gospel truth?

Men of the period differed widely ;—“The simple narrative of the intestine divisions which distracted the peace, and dishonoured the triumph, of the Church will confirm the remark of a pagan historian, and justify the complaint of a venerable bishop. The experience of Ammianus had convinced him that the enmity of the Christians towards each other surpassed the fury of savage beasts against man ; and Gregory Nazianzen most pathetically laments that the kingdom of heaven was converted, by discord, into the image of chaos, of a nocturnal tempest, and of hell itself.”¹

No man can deny but that the most disgraceful

¹ *Vide* Decline and Fall of the Roman Empire, ch. xxi.

tumults occurred daily; Constantine himself, the nursing father of this guilty Church, stands charged with the blood of a wife and son, and so vacillating were his sentiments, so indifferent his life, that it were not easy to tell his secret belief. When no longer afraid of masking his nominal conversion, "he invites and exhorts, in the most pressing terms, the subjects of the Roman Empire to imitate the example of their master; but he declares that those who still refuse to open their eyes to the celestial light may freely enjoy their temples and their fancied gods. A report that the ceremonies of paganism were suppressed is formally contradicted by the Emperor himself, who wisely assigns as the principle of his moderation the invincible force of habit, of prejudice, and of superstition." The extent of his opposition to paganism was not great, since the senate, still presuming to consecrate by solemn decrees "the divine memory of their sovereign," associate "Constantine himself" after his death with those gods whom, as Gibbon says, he had insulted and renounced during his life."¹

Now, if the Christianity of Constantine was of this dubious character, and liable to be disavowed by men impartial as Niebuhr and Gibbon, in what light shall we, rising from individuals to a broader view, regard the conversion of the Roman world into the Christian state?

In the histories of men and nations, useful parallels may be drawn. Individuals that have spent the best of their lives in vicious indulgence frequently

¹ *Vide Decline and Fall of the Roman Empire, ch. xxi.*

devote the remnant to prayers and penances, hoping thereby to obliterate the past. For a warrior of doubtful character to assume the priestly garb, when decrepit and past military service, was once very common. Failing strength, with an increasing fear of the future, were powerful stimulants in that direction. The wicked old trooper might pass muster as a very respectable saint, and not uncommonly his influence was wider spread than when cased in iron. Men flocked from far and near to behold the wonderful conversion. Barbarian energy then had discovered the military weakness of Rome. The days of her prowess in the field were gone, but her wolf's spirit remained, and she assumed the cowl. Now she looks quite attractive. Savages that despised her in arms will take her ghostly counsel. But whether most dangerous?—as might be imagined, fraud and cunning make short work of brute force. When almost a fiction as regards positive power, the barbarians who had overrun the empire bend before her. It was an acknowledgment of weakness on their part, and of the necessity of religion. The ceremonies and ritual of the Romish Church riveted their attention. They wanted a religion of the senses, and it was pleasant to find themselves where with such pretensions to truth they could be washed clean from all their offences, and have their sins so easily pardoned.

The change, then, which the Roman state underwent was one of outward apparel merely. After a certain method, Christianity remodeled the Roman world at a period of absolute decrepitude. Fresh

energy was infused into an old stem, and flowering and luxuriant branches appear on a decayed and dead stump. This picture is aptly emblematic of the nominally converted world to Christianity. The weak were not so much oppressed; female virtue acquired a name; but self after all was the Roman deity. The conversion was a political renovation, and Pelagius merely defined a widely-spread notion that human nature is by no means irremediable. Master-minds bring out the colours of their times, a touch here and a touch there, like the restoration of an old painting, cause form and colour to stand out, and doubt and incertitude to vanish.

Priestly power is an old tale under a new name. Corruption had everywhere produced scenes of misery, and, as usual, men were driven to seek comfort at the hands of their fellows. Priests acquired an authority unknown in the darkest days of Egypt, and the Church elicited a homage denied the Saviour of men, but, instead of pointing upwards to Him who said, "Come unto me, all ye that are heavy laden," she arrested the message, and brought penitents suffering from tormented consciences to lay the burden of their woes at her feet.

Had not Rome been annihilated, then, by conquest? Her armies were defeated, and her limits contracted, but what of that? This country has been successively conquered by Saxons, Danes, and Normans, yet the conquerors have not even retained their names, but have become proud of that of their enemies. The spirit of the land was untouched, and survived temporary disasters, and

instead of being vanquished, finally subdued the invaders.

Now, in the Romish ecclesiastical spirit we perceive the spirit of old Rome ; the similarity in nature, seat, and origin is intact, therefore they must be one. This authority indeed pretends to be spiritual, but it is mere pretension, as conventional in reality as all her other claims, for how can that be spiritual which has so manifestly temporal ends, which de-thrones monarchs and intermeddles with every government, which claims reverence and obedience for decretals secular in spirit but ecclesiastical in name ! The spirit too is diffusive and Roman. She secures the allegiance of her sons, and also their zeal, for the only conditions to her highest honours and emoluments are talents and energy. In this respect much practical disregard has been shown to aristocratic feeling, and she has proved herself to be a very pattern republic. On her basis all the countries of Europe have been modeled. Without desiring to resist the spirit of the world, she will not tolerate opposition. Much of the world's greatness has been fostered in her lap. Roman ecclesiastics have conducted armies to the battle-field, and have proved themselves better exorcisers of evil demons and workers of miracles than generals. However alternately plastic and resisting, she has contrived to mould mankind to her wishes. The secular of such a power is quite opposed to despotism. Persecuting whilst her extension is threatened, she is diffusive and liberal when abetted. There was nothing in the municipal cities or re-

publics of Italy of which she did not approve. A liberal patron of the arts, magnificent cathedrals, glorious structures, the finest sculpture, and the best of paintings adorn the countries of her dominion.

On the division of the empire this power was divided, thus further corresponding with the image described by Daniel as having two legs of iron. The power of the Greek division is essentially similar. In every respect a twin sister that has survived conquest — her authority reaches throughout the Roman East, and is tolerated by Islamism, the same as Popery is by the monarchs of the West. There is not a monarch within reach of these influences who does not feel as though he could shake off the yoke; still awe and superstition sustain them in their places. The Greek Church has certainly been kept much more in subjection, but this only corresponds with the force of Roman dominion, which never was so great in the East as in the West. The true centre of these influences is Rome; from the first hour when she attained the prominent lead among the nations of the earth till now, they have never been extinguished. The claim of Rome to be the metropolis of the world is valid. Her people may have been recruited and changed during successive invasions; nevertheless, they who succeeded imbibing all that had been taught there, her spirit survives. Is not her nature clearly displayed in that ecclesiastical spirit which regards the *people as the source of power?* From the people patriarchs and popes arise. Mother Church claims the people as her sons, and emper-

ors receive their crowns from popes who succeed in persuading them of their right to bestow them. These high priests eventually attempt to centralize both the power of election and the bestowment of the empire in the college of cardinals as a fief or benefice of the Church, and to extend their temporal dominion over the kings of the earth. Here we have Roman lust of dominion and spirit of aggression. Their virtues, as Gibbon slyly remarks, are more dangerous than their vices. It was not, however, merely the election of the sovereign pontiffs which characterized the ascendancy of the old Roman mind in modern Europe, so much as the fact that the people have ever been regarded as the source of power. "The pleasure of the emperor has the vigour and effect of law, since the Roman people, by the Roman law, have transferred to their princes the full extent of their own power and sovereignty." The leaning of that power was shown by *sovereigns elect of the people*. The division of the empire created separate interests indeed, but in every essential correspondence may be traced, although there is more of Greek subtlety in the East, but the Roman spirit may be seen working through it all in the Tanzimat of Turkey, the more liberal sort of government in Egypt, and the constitution of Greece. Dr. Leonhard Schmitz, in the introduction to his work on Roman History, remarks, "A most wonderful system of polity, such as in ancient times was devised only by the genius of the Romans, and as is seen in modern times nowhere but in the vast empire of Britain,

kept together the heterogeneous masses of nations and countries that were brought under one rule. One mighty spirit pervaded the whole system of government and administration, and gave to the empire its life and power. But what had been built up by the virtues of the early Romans was lost or destroyed by the vices of their degenerate descendants ; and after Rome had enjoyed her triumphant existence for nearly a thousand years, the ancient spirit gradually died away, the lifeless mass of the empire sank into decay and dissolution, and the whole became the prey of barbarians who invaded it on all sides, and raised new kingdoms and states upon its ruins. *But the spirit of dominion* which had been developed at Rome, though now unable to maintain itself by the power of the sword, was not extinct, but after the fall of the Roman empire showed itself in a different form ; Rome assumed the spiritual and ecclesiastical supremacy, and, for a period of more than a thousand years, ruled over the whole of the Christian world as its spiritual sovereign. At the time of the Reformation this power was again broken, and broken by the descendants of these same barbarians who, a thousand years before, had brought about the overthrow of the Roman empire. Only a shadow and a faint echo still exist to tell the tale of the former greatness of the eternal city.”

The author, after remarking that the history of Rome is the transition between ancient and modern times, and that our knowledge of the former is, in a measure, attributable to this intermediate position, making Rome thus carry for-

ward Grecian mind, which it assuredly does, as the Grecian brings forward the Assyrian and Persian, remarks :—

“ But, more important than all, this is the fact, that *our modern civilization* is only a *further development* of the *Romans'*, and is *essentially based* upon it, for the history of all the nations of antiquity ends in that of Rome, and that of all modern nations has grown out of that of Rome. The languages of Italy and its surrounding islands, of Spain, Portugal, France, and to some extent of England also, are to this day so many proofs of the power and influence of the Romans in those countries. These languages are only dialects formed from the Latin, and modified by time and a variety of circumstances, so that whoever wishes to acquire a thorough knowledge of them will find the key to it in a proper understanding of the Latin. Most of the towns in the southern and middle parts of Europe were founded by the Romans, and owe their origin to their wonderful system of colonisation. In this respect, again, there is no modern nation which presents such striking resemblances to Rome as England, whose spirit and system of colonisation is not equalled by any other European nation. The barbarians who destroyed the Roman empire towards the end of the fifth century of our era, were themselves subdued by the spirit of Rome, which still continued to live in her institutions and her language; and thus it came to pass, that, although Rome's political and military power was broken, yet the spirit of her institutions and language exercised its influence upon the victo-

rious barbarians, and so became the ground-work of a new European civilization. Proofs of this readily present themselves to an attentive observer in all the countries of Europe, from its southernmost point to the Baltic and the extreme north of Scotland. But it was, above all things, the Roman law, the most genuine and perfect production of the Roman mind, that retained its influence almost unimpaired. No nation of antiquity had shown such wisdom in its legislation, or brought its code of laws to such a state of perfection and internal consistency, as the Roman ; nay, there is, perhaps, not one among modern nations which can in this respect be compared with it. This legacy of the Roman mind, therefore, retained its ascendancy down to the latest times among the nations which conquered Rome. In England the Roman law, it is true, never struck such firm root as in some other countries, especially in Germany, where a shadow of the Roman emperors continued to exist down to the beginning of the present century ; but even in our English law the traces of Roman influence are greater and more numerous than people are inclined to think ; and it is not too much to say, that a considerable portion of Roman law is still in force among us. In like manner it may be asserted that the Latin language, properly speaking, was never reduced to the state of a perfectly dead language, in the sense in which the ancient Etruscan and many others became so. For although, after the fall of the Western Empire, the language of the people by mixture with the languages of the barbarians was gradually transformed

into the Italian, Spanish, and French, yet the Latin language continued to be written in all parts of Europe down to the middle of the last century; and throughout the middle ages all works of a philosophical or scientific nature were written in Latin. In the Church of Rome Latin is the ordinary language to this day; until the last century Latin was thus the common language of all scholars, philosophers, and men of science in every part of Europe. The practice of writing in Latin works belonging to the higher spheres of literature has indeed ceased in our days; but whether science is really benefited by the innovation, or not, is still a doubtful question."¹

Now this Roman ecclesiastical spirit continues in force throughout all those countries which have beheld the Roman eagles. Protestant England has succumbed to its influences, likewise France, Italy, Germany, and Spain. On the ground, then, that it has passed away, we cannot venture to dispute the truthfulness of the prophet. It is no valid reason to declare that the power is not great, because the fact is more remarkable that it maintains its authority. How quietly was Cardinal Wiseman installed archbishop of Westminster! Those who are tenacious about our constitutional rights may pooh pooh, and deny that the country recognises his claims, but there remains the obnoxious ecclesiastic. Therefore when it is remembered that the power which placed him there is centred at Rome, and that its official language is Latin, in this the nineteenth century, we know not by what other name the prophet could have designated it equally truthful as that of Roman.

¹ *Vide Schmitz' History of Rome*, 23, 24.

CHAPTER XXIV.

THE TRUE FOUNDATION OF MOHAMMADENISM DISCLOSED—NATURE OF THE RELIGION—BIRTH OF MOHAMMAD, AND THE CONDITION OF HIS COUNTRYMEN—THE ADAPTATION OF HIS DOCTRINES TO THE ARABS AND THE REST OF THE WORLD.

HISTORY is best studied by Epochs. There is none more marked in modern history than when that great heresy Mohammadism arose in the East out of the all-pervading corruption, darkness, and superstition of the Eastern branch of the nominal Church.

Like every other great man, Mohammad found the secret of his success in the circumstances of his period. Before reviewing these, however, we shall briefly sketch the religion he taught.

Mohammadens affirm their religion to be founded on two principles; firstly, faith,—a natural process of mind, admitting of an extended signification which may be explained by the terms, innate conviction, or born faith, that is, the presence of a spiritual essence in man which recognises the Deity *per se*, and which they call Ee-mán.

Secondly, Islamism, a word derived from the Arabic Islám, significative of an entire submission of body and soul to the will of God, held distinct from the former as being in part the result of education

and imparted through the medium of instructors, consequently tainted, and deprived of its original purity. Faith is explained as a straight path conducting to God and everlasting felicity.

There are two sorts of faith : the speculative, the subject of their scholastic Theology ; and the practical, which comprises their moral and jurisprudence.

The former treats upon the attributes of God, and is called Eel-mil-kalám : it is a tissue of bold, obscure, and irrational assumptions, and consists in the art of speaking correctly about God and His Divine Attributes.¹

There are several sects, however, as may be imagined, who entertain opposite opinions ; many deny that God has any attributes at all, but assert that he is a pure and simple essence ; neither just by justice, nor learned by wisdom.

Practical faith consists in the attestation of the Divine Unity. It is the recognition of the mind, and the confession of the tongue, that there is but one God—without beginning or end, form or parts, who is altogether pure, holy, and eternal—this appears to be the true meaning of the word Ee-mán. It is likewise necessary to believe in the existence of Angels ; they are the supposed executors of the Divine commands : among the chief are reckoned the Archangels Gabriel, Michael, Israfael, and Azrael. Angels are said to have been created from light, to be of no sex, to be simply beings of reason. To believe in their existence is essential, although ignorant of their names and species. It is also

¹ *Vide Pocock, Spec. Hist. Arabum*, p. 19—199.

requisite to place implicit credence in the sacred Books, the Pentateuch, Psalms, Evangelists, and Koran ; these are to be regarded as the word of God, and whoever denies that they are so is considered an infidel. It is imperative to believe in the Prophets and emissaries of God, of whom the chief is Mohammad. Belief is enjoined in a final day of retribution, likewise predestination for good or evil.

Islamism is neither to be confounded with Eemán, nor held distinct from it ; it consists more especially in the exercise of religion ;—1. In the profession of Faith, there is no God but God, and Mohammad is the Prophet, or envoy, of God—2. Prayer—3. Almsgiving—4. Fasting, in the month of Ramadan—5. Pilgrimage to Mecca.

Such are doctrines that were received by millions upon millions, and flew like wildfire. In their naked and abstract form they present little to arrest imagination.

Mohammad was born at Mecca, A. D. 569. In early life he made several journeys into Syria and adjoining countries. What he witnessed would not be lost on powers of observation of no common character. If weight may be attached to the prediction of the Nestorian monk Bohira, that the future greatness of this singular being would be spread throughout the East and West, marked tokens of great abilities must have been apparent in the youthful traveller. At 25 Mohammad acquired the influence of wealth, by his marriage with Khadijah. From that time, until he had completed his fortieth

year, we lose sight of his proceedings. The striking parts of his life did not commence before his mind was well matured. And what was the condition of the world at that time? A moment's reflection will show that it was in a strange condition. He found among his countrymen Sabians, Magians, Jews, and Christians—these last little less idolatrous than the former. The blow whereby he was to rise or fall was to be made by religion.

It would be hard to define the extent of human foresight, how far it may penetrate, unless there be some striking antecedents to aid judgment not very far. It is as a continually opening vista, revealing more and more of distance as advanced along. We believe Mohammad to have been called into notoriety by hatred of idolatry. His powerful natural genius spurned it; his penetration perceived it to be the curse of his countrymen and of the world; his courage did not hesitate to apply a remedy; and the announcement, There is no God but God, fell with a force and irresistibleness which conveyed conviction to his hearers; it was more powerful than anything they had ever heard. We believe hatred of idolatry influenced him, from the care with which he destroyed pagan images and prohibited paintings, for he knew the evil uses made of them in the convents he had frequented; but above all we believe him to have been actuated by such hatred, from the care with which the essential unity and attributes of God are set forth in the creed he taught.¹ That strong mind loathed idolatry; but,

¹ *Vide Relandus*, p. 7, *De Fide in Deum*.

strong as it was, failed, where every human mind with no support beyond itself and man has ever yet axiomatically and universally failed; though he loathed seeing his countrymen idolatrous, and strained every energy to remove the stain, he could not resist their worship when himself the object of their idolatry—then he yielded, the lion became the lamb, and the inflexible and proud was transformed into the mild and yielding. In many respects the Arabs of the present day are similar in character to their early ancestors; now, as formerly, they are divided into those who inhabit towns and those who lead a wandering life. The former sow and reap and live as merchants, the latter are perpetually wandering about in search of herbage for their scanty flocks. Isolated from the rest of the world, all strangers are regarded as aliens and foreigners, and designated as Hirbee (enemy).¹

Anciently, child-murder was frequently practised when poverty was imminent.² They were a wild people given up to the grossest superstitions, and little exercised in learning beyond the study of their own language and versification. Like most nomade tribes, they were skilled in genealogy, in the composition of love-elegies and songs in praise of their warriors. In the use of their weapons they were expert; frequent and earnest practice made them adepts. Inimitable horsemen, fearless and vindictive enemies, warm and generous friends, they presented a perfect picture of the natural man unaffected.

¹ *Vide Hedaya, Prel. Discourse, p. xlvi.*

² *Vide Pocock, Spec. Hist. Arabum, p. 323.*

ed by the corruptions wealth usually introduces. Union was all they required. The manner in which it was effected remains to be seen.

Among the great qualities of Mohammad may be reckoned a patience no insult could ruffle, a perseverance no disaster could check: as his endeavours succeeded his views enlarged, and he became influenced by more absorbing motives than the *mere reformation* of his countrymen. His penetrating eye detected the degeneracy of Romans, Greeks, and Persians; and he saw that there were materials in his countrymen which, if united, would render them more than a match for those nations. He could not but see that men accustomed to lead a life of unrestrained freedom, to breathe the pure and elastic air of the desert, to meet its perils and its horrors, to wander for six, seven, or ten days with but slight provision of water, to brave privations, to endure the scorching blast of the simoom, to repel the hostile attacks of foemen, were, if they could be brought to act in concert, capable of vanquishing the world. He presaged a mighty temporal power that should attain its elevation amidst surrounding degeneracy. Obstacles had to be overcome that would have quenched a less ardent spirit. The desert, in itself, proved almost an insuperable bar to union. Tribes were widely scattered, provision scanty, but if it proved an obstacle in some respects it afforded protection against invasion. Religion cloaked his schemes. Arab polity excluded every other means of aggrandizement. He, at least, was well aware that "Religion is the root of human

existence," and that without it man is "a mere surface without any internal substance." His undoubted genius, unrivalled eloquence, commanding person, gained attentive hearers; while undisputed claims to a descent from Ishmael added weight to all that he uttered. Hypocrisy certainly rests on the character of Mohammad—to what extent we leave the reader to judge. He desired to advance his own interests and wished to promote those of his countrymen. The latter were made to constitute the prominent object and veil the former. Religion was to be the means; it was a false religion of his own framing, which he gained from the light of nature, a corrupt Christianity, and Judaism. He could have been a sincere believer in no forms then existing; his quick perception detected abounding error, whilst self-confidence, or presumption, or whatever we may call it, flattered the belief that it was possible out of each to select all that was truthful and serviceable for man. Pilgrimage to dead men's tombs, prayers to departed sinners, doubtless appeared ridiculous enough to Mohammad.

Now, all that he wanted was authority for what he taught. He persuaded himself that were this gained he could be of eminent service. The good effected he determined should be his apology for the deception. He assumed the character of an envoy from God.

Now, an act regarded at the period of committal is seen in the abstract, compared with that furnished by a retrospective view, through a long series of years and effects. Mohammad, impostor as he was,

would probably have shrunk from and disavowed the creed he taught, could he have foreseen the consequences as developed by time.

He presented a “naked theism” to the notice of his countrymen.—A self-evident truth, one requiring little intellectual exercise, vast, mighty, all pervading in itself, the belief of their forefathers. There is no God but God, fell as a voice from heaven; it was as a trumpet call, as the preaching of Paul to the Athenians, “Ye men of Athens, I perceive in all things ye are too superstitious.”

“For as I passed by, and beheld your devotions, I found an altar with this inscription, To the unknown God; whom therefore ye ignorantly worship, Him declare I unto you.”

Would the false prophet had had a similar spirit! but, as it was, are we surprised the Bedawees listened eagerly, and ultimately believed in an individual so illustrious, who came with a like pretension, although a false one, of revealing that God? To winning eloquence he joined fiery zeal; to undaunted resolution, the unbounded resources of a ready mind; to a fertile imagination, figurative speech and apt metaphor. To an all-pervading ignorance he opposed the liveliest intelligence. Are we astonished that eventually he was regarded as a prophet? Prophets there had been; Arabia was a land of prophecy; what more likely than that one, persevering in his attempts, audacious in his assertions, unmindful of defeat, collected in adversity, worthy of honour from birth and station, who in his own person united so many excellencies, should be regarded as the

seal of prophecy ? What is there in his doctrines which ignorance could refute or improve ? He explained the existence of Angels, of the sacred books, the Pentateuch, Psalms, Evangelists, adding, like a spurious growth, the Koran ; he told of a day of judgment and retributive justice, and, after pointing out a way of escape from those terrible horrors, imparted predestinarian principles, beneath whose sheltering influence his followers reposed in security ; and he provided against the chance of apostasy by cutting off all hope of paradise for apostates.

There was reason in all this if truth had been the object. Islamism he explained to be as an edifice constructed on five articles of public worship, wherein prayer is considered "the corner-stone of religion and the pillar of faith," and fasting is regarded as "the gate of religion."¹ This last is divided by Mussulman divines into three degrees. Abstinence from all kinds of nourishment, or carnal indulgence. The restriction of the various members from everything which might excite sinful or corrupt desires. The abstraction of the mind from worldly cares and fixing it exclusively upon God ; which, being more difficult than all other observances, is also accounted the most meritorious.² Almsgiving, as "imposed by the law," or Zakat, is not to be classed with voluntary charity, or (Sad-ka) the former claims "no merit in futurity," whilst the latter "is entitled to its reward" and is much commended. Pilgrimage to Mecca is strictly enjoined to all of every degree.

¹ *Vide Hedaya, Prel. Discourse, p. lv.*

² *Idem, p. lvi.*

Such doctrines could only have been successful in a field where there was nothing better. To a people similarly circumstanced as the Arabs there was nothing very attractive in them, still there was an absence of everything repulsive. Unable to confute, they felt as though they were gaining much practical and useful information, and which seemed as though it placed them on the very road to heaven ; for the attainment of Paradise was made dependent on human endeavour, on so simple an exercise of energy that the merest intellectual recognition of the Supreme Deity and his Prophet would ultimately,—after a little purgatorial purification, — secure an entrance therein, though the present life had been a prolonged scene of profligacy.

There are two modes of progression—by Providential or by natural means. Advocates have not been wanting who, regarding the increase of temporal prosperity and the abolition of many abominable practices incidental on the promulgation of Muslim tenets, have not hesitated to attribute the progress and rise of Muslim dominion to “the special providence of God.”¹ The explication of the phenomena of Mohammadanism Dr. Foster considers beyond human powers of understanding, and so cuts the Gordian knot. Now, if by the term special providence we are to understand active interference, we altogether repudiate such intervention. Mohammad was a bad man, and his system is regarded as accursed by God. Evil is permitted to

¹ *Vide* Foster's Mohammadanism Unveiled, p. 58, and also p. 38.

assume its courses, and out of the circumstances of the period Mohammedanism arose. Out of evil God educes good, but it argues no great acquaintance with His dealings towards man to regard Mohammedanism as a system blessed in the smallest degree. The above-mentioned author seems to have dwelt on prophecy as the cause of things, rather than as their prediction.

“And Abraham said unto God, O that Ishmael might live before thee !” This is a simple request. “And God said, As for Ishmael, I have heard thee: behold, I *have* blessed him.” There is no reply to Abraham’s petition that Ishmael should be a God-fearing man, walking in holiness. On the contrary, Abraham is told that God *has* blessed Ishmael. This is in a past tense, and seems to imply—I have blessed him, but he hears me not, nor regards me. It is rendered more evident from the words in which the blessing to Isaac is signified. “And thou shalt call his name Isaac; and I *will* establish my covenant with him for an everlasting covenant.” After blessing Ishmael in the past tense, God continues to say, that He will make him fruitful, and will multiply him exceedingly. “Twelve princes shall he beget; and I will make him a great nation.” Now, this is nothing more, as far as we can see, than a general expression, implying that, among human occurrences, this system with others shall be permitted (if it apply to Islamism), and shall evolve and prosper for its day. It speaks quite a different language to the specific promise, “But my covenant will I establish with Isaac.”

We cannot then look for the active interference of Divine Providence in the extension of Mohammadanism; on the other hand, the resolution of its phenomena by natural means is much more easy and comprehensible.

Without some degree of cohesion among men there can be no such thing as prosperity. Identity of interests can alone secure this. Among natural elements favourable to union are commerce, literature, arts, and science. We are aware that these more properly should be classed among effects rather than causes. Rights must be respected before commerce can flourish, a literature be vigorous, or science be properly encouraged by that amount of competition essential for the evolution of a proper spirit of honourable emulation. National cohesion, then, depends on the recognition of principles of morality and justice; effects brilliant and attractive will follow. Now, men may be moral without being religious; but religion is the soul of morals, and true morality and religion are one. Worldly success, then, depends not so much on religion as the observance of some regard to common decency and honesty. The higher the standard the more perfect the order and harmony. Mohammad found his countrymen degraded, and he gave them a religion more worldly-wise and better considered than any they had ever possessed. Its development depended on its hidden first-birth. It had time to take root before it met with opposition; when this had taken place the people would not part with it. The times were as appropriate for its rise as they were propitious

to the commencement of Christianity. This system was novel, and men are fond of the marvellous. Mohammad's countrymen were at first indignant at his assumption of the prophetic character, but yielded by degrees to his persuasiveness; and when his undaunted resolution had stemmed their fury, the tide flowed in the reverse direction, at first gently and irresistibly, then swiftly and overwhelmingly. They liked him all the more for the mystery attached to his character. Discontent is a condition inalienable from progression. Fine promises draw plenty of followers. The more numerous the protestations, not the fewer disciples, but the more dupes. Every knave and hero has acted on some such principle since the birth of Time. For great success antecedent darkness is perhaps essential. Among the Arabs not a beacon existed to warn them of danger. They were ignorant as Esquimaux. No sooner was Mohammad hailed as a prophet than he was received as a reformer. Aided by a thorough knowledge of the heart, he dexterously applied the key to every spring of action — he unfolded deficiencies that he might supply wants, and such wants as man desires. Thus he immediately gained an impulsive action that was irresistible of its kind, whilst over the future he flung a Paradise of deep joy. He knew that man is a dependent creature, always held in some sort of suspense by an impending future; he desired to remove the cloud, so he imparted predestinarian principles. The more one looks, the more profound appears the depth of this knave. One religion alone, besides Moham-

madenism, delivers man from this dread of the future, viz., the Christian.

Thus he succeeded in gaining a community of impulse. The keystone to all he taught was the Divine unity. So is it possible for a man to assume and acknowledge a grand and sublime truth, to take it as though it belonged to him, and build thereon a most iniquitous system. We of modern times may well start at the fact. Unto God Mohammad assigned the loftiest attributes, yet since the foundation of the world, it is probable, no single man ever did more mischief by propagating erroneous doctrine under the semblance of truth. The skill of his deception lies therein. He is related to have instructed men to worship God as though they saw Him — “for though,” he added, “thou dost not see Him, know that He seeth thee.”¹ Never was he at a loss for an answer. “Abuhuráira said that an Arábì (Beddawee) came and said to the prophet, Show me the way, and inform me of a matter by the performance of which I may enter Paradise. The prophet told him to worship God and not associate anything with him, to attend to the prayers ordered, and the Divine commands, respecting charity, and to fast during the blessed month of Ramadán. The Arábì said, I will not exceed what thou hast ordered, or be deficient therein.” When he had gone, Mohammad is reported to have said, “Whoever is desirous of seeing an inhabitant of Paradise, let him look at that Arábì.”²

¹ Mishcat ul Mäsábih, book i. p. 2.

² Idem, book i. p. 6.

At an early period of his career, Mohammad appears to have employed and trusted to persuasion for the extension of his doctrines. Questionless, he anticipated utility and glory, but when gentleness failed he did not scruple to appeal to the sword;—a proceeding which indicated that if reformation were an object it was but second to the desire of dominion. The influence he gained as a warrior was very great. When defeated and wounded in the mouth at the battle of Ahad, he merely exclaimed, “How can that people prosper who have stained with blood the face of their Prophet?¹—whilst for his uncle Hamza, who was slain, “he manufactured a revelation from the angel Gabriel on the spot, informing him,” that “Hamza was written among the inhabitants of the seventh heaven, and honoured with the title of the lion of God, and the lion of His Prophet.”² Instances of his unrivalled presence of mind, of which the above is but one of many, abound. Great he truly was; nor can it be denied that he raised his countrymen above the degradation and superstition of the times. He rescued them from an amount of sin which would have destroyed any people, and placed them in a state of wickedness which rendered them powerful. A man may be so besotted by iniquity as to be comparatively harmless. The greatest enemies of mankind have ever masked their designs under a garb of morality.

“His letter to the king of Abyssinia was remarkable for the declaration of his sentiments respecting

¹ *Vide* Hale's Analysis of Chronology, vol. iv. p. 295.

² Extract from Abulfeela, p. 64—68. *Vide* Hale's Analysis of Chronology, vol. iv. p. 295.

Christ and the Virgin Mary, as recorded by Abd Elbahi.

“‘ In the name of *God*, gracious and merciful : Mahomet, Apostle of God, to Naiashi Ashama, emperor of Abyssinia, Health.

“‘ Glory be to God, the only God, holy, pacific, faithful, and the protector.

“‘ I testify, that Jesus, the son of Mary, is *The spirit of God*, and *His oracle*; which God caused to descend into Mary, the blessed and immaculate virgin, and she conceived. He created *Jesus* of his spirit, and animated him with his breath, as he animated Adam. (Gen. ii. 7.)

“‘ I call thee, on my part, to the worship of the only God ; of God who has no equal, and who commands the powers of heaven and earth. Trust in my mission, follow me, be in the number of my disciples, I am the Apostle of God.

“‘ I have sent into thy states my cousin Jafar, with some Mussulmans. Take them under thy protection, and prevent their wants. Lay aside the pride of a throne. I invite thee and thy legions to embrace the worship of *The Supreme Being*. My ministry is discharged ; I have exhorted thee. Heaven grant that my counsels may be salutary. Peace be with him who marches by the torch of the true faith.’”¹

So, perhaps, will Antichrist write to the kings of the earth, and with a success as complete. The king of Abyssinia pronounces the profession of faith, and embraces Mohammadanism.

¹ *Vide Hale's Analysis of Chronology*, vol. iv. p. 297.

There must be an appearance of morality for success in the world. Mohammad describes "A perfect Mussulman" as he "from the tongue and hands of whom mankind are safe ; and a Muhajir is he who flies what God has forbidden."¹

He found it necessary to repress image-worship, adultery, avarice, usury, theft, cruelty to animals—for laws on which we refer the reader to the Hedaya. He enforced charity, temperance, fidelity, and obedience. The allegiance of the sensual natural man he secured by sufficient liberality to his appetites, and by the promise of a future of unmeasured joys :—

" They shall recline on couches adorned with gold and jewels ;
 They shall view each other with good-will ;
 They shall be served by youths in perpetual bloom,
 Who shall present them with delicious wine in cups of various kinds ;
 Its fumes shall not mount up to their heads,
 Nor shall it disturb their reason ;
 A wish shall supply the fruits they shall desire,
 And the flesh of the rarest birds.
 Beside them shall be the Houris, with fine black eyes,
 The lustre of their complexion shall equal that of pearls.
 Their favours shall be the meed of virtue.
 Trifling discourses shall be banished from their sojourn,
 Their heart shall not be inclined to evil.
 There shall they hear only the salutation of Peace !
 How great the felicity of the righteous !
 They shall walk among trees of nabk without thorns,
 In the midst of Bananiers, arranged in rows ;
 They shall enjoy their luxuriant foliage
 On the borders of spouting fountains.
 A profusion of fruits of various kinds
 Shall offer themselves to be plucked by the hand.
 They shall repose upon elevated beds.
 We have restored to youth their spouses ;

¹ Mishcat ul Másábih, book i. p. 4.

*They shall be always virgins ;
Their husbands shall caress them, enjoying the same youth.”¹*

Now, this is the sort of Paradise the natural man desires. Promise such an one—secure obedience by means which exhibit this future destiny at personal command, and all wild unscrupulous energy is bent to the fulfilment of one man’s wishes. So acted Mohammad. On the other hand he soothed the scruples of those of higher views by the solemn asseveration that the greatest reward in Paradise consisted in beholding the face of God. Against infidels he fulminated threats :—

“They shall dwell in the midst of burning wind and boiling water.
They shall be enveloped in clouds of thick smoke,
Which shall afford them neither coolness nor ease.
While abandoned on earth to ebriety of pleasures,
And plunged into the blackest crimes,
They said, When death shall reduce us to bones
And dust, shall we again revive ?
Shall our fathers also be restored to life ?
Tell them, The first men and their posterity
Shall be restored to life ; they shall be assembled
At the appointed time of the last day.
Then shall ye, who lived in error,
Who denied the Holy Faith,
Be fed with the fruit of the tree Zachoom ;
Ye shall fill your bellies therewith ;
Ye shall then drink draughts of boiling water,
With the eagerness of a thirsty camel.
This shall be their lot in the day of judgment.”²—Chap. lvi.

It has not been unusual for many to consider the specialities of Mohammad as absurd. Consider the people he lived among, and the idea will quickly vanish. He was too great to be absurd. Some of his replies might, to an intelligence such as is ge-

¹ *Vide Hale’s Anal. of Chron.*, vol. iv. p. 320.

² *Ibid.* p. 321.

neral in the present age, excite a smile; but the Arabs were not refined in spiritual matters. No such intelligence then existed. Had he had to do with the present—having had its opportunities—his questions and answers would have been well adapted to the age. He never pleaded ignorance to any question. What all men know is very little in comparison with what they do not know. Yet, it is seldom we meet with a man who pleads general ignorance—since the chances are many thousands to one that he is preoccupied in magnifying and setting forth the special importance of what he does, or thinks he knows. The impostor generally out-Herods Herod in this respect; he thinks all men are fools, and, though they be, he forgets that he is the greatest, for having to tax his ingenuity to the utmost to deceive none other than fools. He is the servant of fools. Mohammad had ever an answer at command, and, though one may see deceit in them all, yet so far they are consistent, being delivered every one with a view to sustain his pretended character. No man ever better understood the art of masking thought by language. The Koran, of which he was the chief projector, as a work more especially of “ declamation and precept,” is difficult to criticise. It exhibits a Future of rewards and punishments, and a futurity of a non-progressive nature. It contains passages of worth and beauty, which for the most part have been unscrupulously plucked from Holy Scriptures.

The rapidity with which Islamism spread is the best testimony to the skill and foresight of its au-

thor. He extinguished all chances of rivalry between the religion he taught and the state, by blending them so intimately together that Khondemeer, a celebrated historian who flourished under Meerza Shakhroukh, fourth son of Tamerlane, remarked that the wisdom of God had so united religion and the state that they appeared as two foals born together, and so united that the death of either would prove fatal to the other.¹

Mohammad skilfully availed himself of a state of affairs already existing. He planned long and warily, but eventually attained his end during his lifetime, and succeeded in establishing a despotism that has lasted till now among free men. He taught his followers to look up to him as impeccable, as without all law—he might do as he pleased! Had he not been translated to heaven? Had he not held communion with God, archangels, and prophets? Was he not the predestined author of their salvation? Themselves were as dirt—obedience was their chief desire—to die for El Islam their greatest honour! Here was inflammable matter! Could the lukewarm armies of Europe, drenched with holy water, resist its combustion? No, its circle steadily increased, and, beneath the banner of Apostasy, arts, science, commerce, and literature flourished.

And now we turn to its author again. Towards

¹ For this, and many quotations which we have not given, from a desire to keep this work within as narrow limits as possible, we are indebted to our nominally Arabic teacher in Cairo, Khaleel Effendee. He was but a nominal teacher, for we ever found him ready to converse on the phenomena of Islamism, and thus the time devoted to learning was usually spent in discussion.

the close of his career his character becomes more odious and marked. The deceiver, deceived, approaches present dissolution. The wicked have no bands in their death. No terror is manifested. No conscience troubles him. According to the account of Aiesha, his favourite wife, he sprinkled his face with water and said, "O God, pardon me, and pity me, and admit me into the society of heaven."

It is more than probable that the belief that he had done much good was present to his soul ; aye, more good than any other prophet, and that his works entitled him to an entrance whither his wishes were. Thus, having deceived others all his life, he dies deceived himself.

"When he expired the people without could not believe it. The Prophet, said they, is not dead, but is translated, like Jesus. And the ferocious Omar, blinded and transported by his zeal, joined them ; he exclaimed, Mahomet, the Prophet of God, is not dead, as the infidels declare, but is gone to his Lord, like Moses, the son of Amram, who was absent from his people forty days and then returned to them again. And he threatened to cut off the hands and feet of any man that should say he was dead !"

However, when his belly began to swell, and symptoms of putrefaction appeared, Al Abbas, his uncle, came forth to the multitude, and declared, "By the only God, Mahomet, the Apostle of God, has most certainly tasted death." ¹

¹ *Vide* Hale's Analysis of Chronology, vol. iv. p. 306.

CHAPTER XXV.

THE SECRET OF MOHAMMADEN PROGRESSION MUST BE SOUGHT IN THE CORRUPTION OF THE NOMINAL CHURCH—THE ORIGIN OF THE WARS OF THE CRUSADES—THE DARKNESS FOLLOWING THE EXCITEMENT OCCASIONED BY THEM DISCLOSED THE REAL SPIRIT OF THE ROMISH CHURCH—THE CHARACTER OF THE TRUE CHURCH AND THE REFORMATION, ITS PROMISES AND RECESSION—THE REASON—ORIGIN OF MODERN INFIDELITY AND THE FRENCH REVOLUTION—MODERN IMPROVEMENT, ITS NATURE, CHARACTER, AND PROMISES.

Men not unfrequently perplex themselves about the progression of Mohammadanism ; they cannot account for its success, yet the reason is apparent enough—it encountered no essential opposition. When we say this, we mean that the spirit of the world, which was the spirit of the nominal Church, was not essentially contrary ; for no sooner was the glory of Muslim prosperity fairly in the ascendant than those nearest Mohammaden influences felt the violence of their prejudices decrease : the barrier was one of form, and the Christians of Spain and Africa quickly submitted both to the rite of circumcision and abstinence from wine and pork ; receiving, as Gibbon tells us, the name of Mozarabes, or adoptive, in token of their civil and religious conformity. Their hearts and minds, unpossessed by a better persuasion, or rather filled with a cold world-

liness, the proper elements of resistance were wanting, and the marvel would have been, under the circumstances, had the crescent been repulsed.

Now we know that Islamism could not have taken root had the Eastern Churches preserved the simplicity of their faith in Jesus, because there would have been no room for it. Those Churches, however, had so degenerated that any change was acceptable and likely to be more reasonable than the existing form. Their greatest stigma and reproach was the quick promulgation and rapid acceptance of Mohammedanism, because it demonstrated their lifelessness. Little more than a century found this spurious creed established along the entire north coast of Africa. In that period it had also penetrated to the centre of that great continent. Northwards it had extended through Spain as far as Tours in France. It had reached the gates of Constantinople, and had presented itself before the imperial city of Rome, where it would have met powerful auxiliaries in Popes and Cardinals, have measured their price and made all things smooth had she fallen, or Muslims cared to enrol their number among the believers in El Islam.¹ The possibility of such an amalgamation is fairly enough shown by a letter from Gregory the Seventh to a Sultan, wherein the Pope assures the Padishah that, as they both worship one God, they may eventually "hope to meet in the bosom of Abraham."

¹ Men may be placed outwardly in very different circumstances; if, however, they serve the same principle, they require only to be brought to discover the community of their end.

A large number of the inhabitants of the great peninsula of India had been converted. Persia, Syria, Palestine, and Asia Minor acknowledged Mohammad to be the greatest prophet of God, and so great was the extension that, considering it in a purely human point of view, one might be led to suppose that the extinction of Christianity was threatened rather than that not a single real Christian had apostatized.

Historians have often compared the progression of Christianity with that of Mohammadenism. No parallel exists, but the strongest contrast. The world is at enmity with Christianity; not so, however, with Mohammadenism: that it flourish, is the sole condition for its acceptance. This statement may seem paradoxical, when the opposition with which nominal Christianity resisted its advancement is remembered. But the array of arms then evoked was not from anything essentially contrary, but owing to a jealousy kindled by one successful system infringing the boundaries of another. The truth preached by Luther, at a later period, was opposed by the nominal Church with equal acrimony. Here, then, was the moving spring of enmity in Priests and Cardinals! Perceiving, too, how readily the whole of Europe might become involved, their cry was aguish in the extreme. They rapidly multiplied their rites and ceremonies. Church-discipline was increased ten-fold, for their wisdom dictated that there is nothing so damaging to reputation as inactivity during seasons of emergency. In the world's esteem it is incapacity. The effect of their

well-plied energy was to unite men against the Mussilim, and to increase their own power over ignorant multitudes. The first end was what they immediately desired, whilst the second followed as an after result, bringing out at a later period, in colours that could not be mistaken, an essential dissoluteness in the body of the so-called Church, which the meanest capacity could not help perceiving was entirely opposed to the Scriptures on which she pretended to be founded.

Had there been no corrupt Church, then there would have been no Mohamadenism; and had there been no Mohamadenism, there could have been no Crusades. The ground lost by error, violence endeavoured to regain. It was not in human nature, and certainly not in the spirit of Europe, to remain a passive spectator of the humiliation and defeat of the standard of the cross in the East. Hundreds of thousands of lives were sacrificed to a vain superstition, and the whole Roman earth drank in sorrow. The darkest ages succeeded;—generations of corruption and misery, when the worship of God was unknown, and the alone efficacy of the Church and her authority preached as sufficient to reclaim from damnation the most profligate of her sons. Men subject to such doctrines were bound by no reason to take heed to their ways. Individual responsibility was merged in that of the mass, whose welfare, common with that of the Church, was represented as insured by the promise that “the gates of hell shall not prevail against it.” All who ventured to oppose this iniquitous teaching, by maintaining man’s per-

sonal accountability before God, were derided, and considered as presumptuous for setting themselves up against an *immutable authority*. The respective branches of this Church were content to be at harmony in crushing the smallest indication of truth, wherever it might appear. But the desires of the iniquitous are as much beyond satisfying as a leaky vessel, from which the water streams as rapidly as poured in, is past filling. Everywhere the spirit of emulation common to man was directed towards gaining the greatest amount of power, that the largest harvest of avarice and lust might be reaped. Thus monks, and priests, and popes were certain of being often in collision. Those orders most successful excited the cupidity of others less fortunate. All were reapers in one field, all were offended at being outstripped, and all were actuated by one spirit of gaining most, irrespective of every other consideration. Jealousy was awakened, divisions created, and scenes of discord and profligacy daily enacted, abominable to narrate and unparalleled in sin. Thus was the spirit of the Romish Church disclosed. It was harmonious with that of Ancient Rome, but opposed to the Gospel. Continuous with the first, it was the irreconcilable enemy of the second.

"As long as the Coliseum stands, Rome shall stand; when the Coliseum falls, Rome will fall; when Rome falls, the world will fall;" is a remarkable prophecy. The predictor foresaw the intimacy of her relations with the world, and the connexion of the past with the present. Rome, though a

wreck, is still the world's metropolis. Influences have gone forth from her that have given Modern Society its form. She is the true parent-city of Europe, though not an honest mother. By a curious commixture of fraud and force, threatenings and cringings, she has contrived to sustain her position against a rebellious and powerful offspring, and never was her subtle policy more clearly seen than in the sale of indulgences. The nominal Christian centre, she dared not so far vex the kings of the earth as to levy a direct tribute on all her subjects within their various realms ; so she proved herself tenfold more a child of hell, by pandering to their worst appetites in order to procure money for the undiminished exercise of her own abominations.

This was the acme of that iniquity which roused the spirit of Luther. Previous to his voice being heard, however, there had been some sort of revival of learning. The discovery of printing, by its promotion of the cause of truth, had more than counterbalanced the fall of Constantinople. Both contributed to the glory of the West, for learning, which had made most progress in the East, was afterwards concentrated in the West, and if Islamism advanced in the East of Europe it was driven for ever from the West. But iniquity has its special history. All wicked men desire to regulate their conduct by a personal standard of conscience irrespective of God's word. Accordingly, there are degrees of iniquity corresponding with temperament, and what one thinks odious another finds just. The monastic orders frequently offended the Popes, by,

among other things, their deceitfulness in appropriating monetary bequests to further the gratification of their lusts, rather than devoting them to the objects of charity for which they had been bequeathed. They were not always obedient sons, but contrariwise, standing upon their preconceived rights, they determined to brook no interference from Popes or any one else, but to defend them against all assailants. In such a state of matters divisions were a necessary consequence; hence with universal corruption there were divisions and discord when Luther began to preach; so that it was evident to every one employing the intellect God had given him, that the doctrines of the Reformer were as the light of the sun, and the system he denounced dark as Gehenna.

Having traced most of the calamities of the world to professing Israel, where, we inquire, was the real Church? for Luther published no new doctrine, and because we have been depicting the errors of a false system we do not deny the Church's existence. On the contrary, we believe that there is a *true Church*, one and indivisible, but it has no external attribute as a governing body. It is a small band scattered here and there, ever struggling against error, that is known by no outward marks of greatness—persecuted, smitten, broken, diffused, feeble, world-despised, whose uplifted voice has ever been overpowered by Popes, Cardinals, and the world. The true Church of Christ bears no visibly outward marks of organization, and not more than a week or two ago Cardinal Wiseman truly

pronounced Protestantism to be inorganic, and its cathedral Exeter Hall. It is a small and poverty-stricken regiment, hid in the world, and known only by its love of truth and the faithful stand it has ever made by the word of God. Our Lord tells us that "the kingdom of heaven is like unto treasure hid in a field ; the which when a man hath found he hideth, and for joy thereof goeth and selleth all that he hath, and buyeth that field."

The world is the field which our Lord purchased at no less a price than himself, that He might gain His people, who are His treasure, and for whom He parted with His high estate.

"Again, the kingdom of heaven is like unto a merchantman, seeking goodly pearls ; who, when he had found one pearl of great price, went and sold all that he had, and bought it."

We know that He is often represented as the matchless pearl, and perhaps every one has heard of this version. Like all truths, whichever way regarded it is inestimable. A man may well be content to lose everything to win Christ. The Pharisee must part with his pharisaism ; the covetous man with his avaricious propensities—men must strip themselves of all self-righteousness in order to be clothed in the righteousness of Christ. Doubtless many a heart has been moved by representations portrayed after such a fashion, but more touchingly. The first glance of an awakened conscience brings conviction to the mind that Christ is the priceless jewel : so He is. The contrite heart shrinks from the thought of such an one as itself

being of any value. Nevertheless, the Church is the pearl, and Jesus likens Himself to the merchantman. He has bought us, and not we ourselves. His people constitute the pearl of great price. He perceived us from afar, and to win us parted with the glory which He had shared with the Father from everlasting ;—this was something to leave—this indeed was a price, a redemption, a costly purchase at an inestimable value, to secure lapsed creatures ; for all we had gone astray, but He perceived us from afar. What, we may inquire, have we to purchase Jesus with, supposing the pearl represents Him ? To purchase means to bestow an equivalent, always a full value ; the merchant must have his profit ; then, what have we to bestow to win a Saviour ? Shall we say that to part with our vileness is fit money ? Can righteousness be purchased by iniquity ? What language is this ? Therefore the Church is hid in the world. After the discovery of printing, and the more liberal diffusion of knowledge, consequent in part thereupon, though not entirely, for the corruptions of the Romish Church had awakened serious inquiry, through God's providence the Reformation manifested itself. Immediately the true Church rose to a position it had never previously held ; and, the means being at hand in printing, truth was not likely again to be entirely without voice. The period was promising—will it falsify the good hope inspired, or will the world soon be evangelized ? The question was entertained with as much promise as when held by the apostles.

Now, we of the present know that this tide which

had set in the direction of truth has receded. The world is not evangelized, nor is the mournful recession owing either to the Church of Rome, or to an infidelity awakened in her bosom, but to Protestant coldness, which had no sooner gained the victory over Rome than, considering the work finished, prudentially intrenched itself, attempting no further advance. Was not this culpable? where was the right derived? Where can the soldier of Christ plant his standard, and say, "I have conquered hitherto, and now my soul shall be at ease and enjoy the fruits of victory; and now, soul, eat, drink, thou hast much goods, enjoy thyself"? Establishments made for the protection of Protestants were as intrenchments within which the combatants fell asleep, having cast aside the armour, and weapons, and vigilance they would otherwise have had to have worn and exercised, and which made them redoubtable — they were trenches of man's digging; not dug from fear, but love of ease; they were traced also at the instigation of those who had forgotten, if ever they knew, that "except the Lord keep the city the watchman waketh but in vain." Professing Israel was again the advocate of a selfish prudence, to which is attributable, together with the legalization of Christianity, that torpor which fell on Protestant countries after the excitement of the Reformation had subsided. Welcomed should the scourge have been that, under God's guidance, aroused men's minds to action. A terrible one was in preparation; wherever the Reformation failed to penetrate there infidelity ap-

peared. Learning and research had advanced beyond Romish teaching, and had caused Roman puerilities to be regarded with contempt. Men better versed in logic than the Bible, more skilled in argumentation than instructed in gospel truth, considered Rome as the Christian centre, but then remembering her pretensions to sanctity, joined to her open profligacy, concluded, If such be Christianity, we will stand by our own free mode of thinking, which has at least the merit of being devoid of hypocrisy: there may be but one Christian body, but we will belong to no communion which entails the ban of hypocrisy, or imbecility, or both, upon its members. The infidel principle thus emerged from a soil that had been prepared at Rome, and so rapid was the growth that it soon succeeded in rendering libertinism fashionable. If the press is a powerful instrument for good, it can be also a tremendous engine for evil, as the Deistical writings of the 18th century abundantly testify. Virtue was a word blotted out of every Roman vocabulary, and rightly, for consisting in practice it was never seen. The first French revolution burst like an avenging and desolating storm, first over France, and successively over every region within the Roman earth. Religion was scouted, and reason deified; yet that horrid blast of war swept such miserable tissue to an early, a bloody, and a wretched tomb.

Thence to the present has been marked by great improvement: It is a subject of congratulation, but we should look not merely to the bright side of

things but to all sides. A moral question of the gravest importance is involved, whether this undoubted advancement be commensurate with the increased means Society has had at her disposal. If there be progression, well and good, our resources are greatly amplified. The human family is brought within a smaller compass, and the present is enriched by a commerce that has scattered her treasures profusely. Is the stride proportionate to these advantages? It would be delightful to answer unhesitatingly in the affirmative, were that possible, but we recognise one kind of advancement only to which the word real may be affixed, and that one is built upon Christianity. Wherefore, if there be hesitation in replying to this question at a period of unexampled prosperity, what can we think? There exists, truly, much affluence, but are not men apt to lay too great stress on social prosperity as indicative of moral progression? for unless we can believe that it is the precise counterpart rising with and answering to a steadily increasing number of conversions, such a way of looking at matters must be fallacious. Some men are sustained in their convictions by the belief that modern resources will effect all things; certainly they would accomplish more could they be turned into the proper channel; unfortunately, however, there are two streams, which flow in opposite directions; and, whilst one force works in one direction, an energetic enemy is countermiming in another. But, to consider this question more closely, it has been said that India presents 150,000 converts to Christianity. It is a glorious truth.

Still men are individually valuable in the sight of God, so that we should not forget that India contains 120,000,000 souls. Hence, if the value of the conversions cannot be computed, the loss of the unconverted cannot be reckoned. Will, then, Christianity develope progressively? If so, when will the world be evangelized? if it do not, what will be man's ultimate condition?

The supposition were not unnatural that the interrogation might be answered by a reference to statistics. It might be urged that the world contains 1,000,000,000 of souls, and Christianity has been preached 1800 years. Now of this multitude we inquire what the supposed or given estimate of Christians may be; at a rude computation, their number might be reckoned at 250,000,000, or one-fourth the inhabitants of the globe; of these, 50,000,000, or a fifth, may be set down as Protestants. Five times their number belong to corrupt churches, whose teachings must be repudiated as more fabulous than truthful. Among Protestants then we should desire to know, firstly, the number of grown persons, and afterwards, perhaps, some sort of division might be required in order to ascertain the number of nominal Christians; for the most charitable man that ever breathed with any regard for truth could not suppose them all sincere and stedfast in faith. If then there were any means of answering the questions by figures, the sum, it is presumable, would be very small. And lastly, the question would have to be decided, whether Christianity progress after a geometric

ratio ; could this be established as a law, we might ascertain without difficulty the period that would be required to evangelize the world.

A glance at one or two epochs will tell whether any such law exist. To a due consideration of the matter we should require any of our readers who happily may be within a joyous circle, irradiated by Christian influences, to conceive themselves for a moment abandoned and in the great world. Let them next slowly trace a map of the world and ask themselves, as their fingers wander successively over its various regions, whether any testimony to Christ crucified for sinners be set forth in gospel simplicity in this or that country, and whether the effect be apparent among their inhabitants. They will traverse a wide area of darkness.

What, then, was the condition of this country seventy years ago ? Was the lamp so amply replenished at the Reformation burning with a steadily increasing lustre ? Far otherwise ; had you wandered from parish to parish you would have concluded that it had burnt down and was extinct. Better success would not have attended your footsteps had you searched Spain, France, and Italy, or traversed all the kingdoms of Europe. The countries of the civilized world were characterized either by a widely spread apathy, where the fervour of superstition was absent, or by bigoted ignorance where present. Again, with the exception of the present, relative to Christian appearances, the times of Constantine were more prosperous than any the world has ever yet seen, but the most

enlightened men of modern days view with just suspicion those illusive colourings. Niebuhr, Gibbon, and Arnold are as one. The last of these considered the numerous nominal conversions of that period a master-stroke of Satan's policy, to beguile men's minds into a belief of the age's prosperity; and certainly if one desire to ruin a needy man, the most effectual method were to instil into his mind the persuasion that his circumstances are prosperous, and that a few years will find him wealthy. They will dawn upon him in a dungeon. The age, needy enough, was flattered into a belief that it was flourishing. These two examples will suffice to show us that Christianity ebbs and flows; answering to effort, which is always blessed, it recedes before indifference, which as surely is followed by ruinous consequences. We know that some are afraid to acknowledge thus much, for fear that it may give the sceptic an opportunity of pointing to the impotency of Christianity, when his finger should be directed to man's emptiness. There are those who will always take the converse of the truth for the truth, and surely it is better to declare that the world is not becoming converted, if such be the case, than dogmatically maintain what is false, or at best doubtful, as though true or certain. With much justice the worldly man can demand where is Christianity in modern civilization. Show it me in anything like force in London, in Paris, in Vienna, St. Petersburg, Berlin, Naples, Palermo, Madrid, Lisbon;—capitals of Christian empires and kingdoms.

Those cities exhibit a civilization that is effecting great things, in ameliorating the condition of man ; with much plausibility he can assert this is civilization, and it is doing more for us than Christianity. It may be so, but then the other is not employed; hence, the conclusion that civilization is what is wanted, and not Christianity, is mere hypothesis. This last has had its day, he argues, and now we are past it, and a system has been evolved whose superiority is plainly demonstrable, one that has been culled from all preceding systems. We have learned, it is admitted, morality from religion, and have received much good from it. Nevertheless, what is now beheld in modern progress is man's work.

There is too much reason in these remarks ; the truth is self-evident ; still advocates are not wanting who persist in attributing the outward show of modern prosperity to Christianity. The effect, however, can only be to render men incredulous and cast a reflection on Christianity, if what the world exhibits be set forth as its only exemplification, an exemplification the worldly cannot distinguish from their own work, nor those who lay claim to it as being Christian from themselves ; and if they do, it is to class them lowest in the exercise of the merest amenities of civilized life.

Now, if Christianity be not making that constant and steady headway against the world so as finally to subdue it, will modern progress respond to the promises of its advocates and regenerate it by its resources ? Should the earth at any time be over-

spread by a net of railways and telegraphs so far as to annihilate time and distance, and to establish all that is known and useful—it is a fair and beautiful prospect—will calamity be effaced?

Let us consider the object of this progress; in appearance it is amelioration by a sort of *unification*, or universal brotherhood; so that mankind, bound by philanthropic ties, shall be severally self-supporting and sustaining, by being each man in his proper place, or in that sphere suited to his capacity. The anticipated result of this confederacy is, that all things shall be done well.

Now, supposing that governments were imbued with similar sentiments, on what would they rely? On ecclesiastical systems? No, they are sick of their wrangling. On armies and navies? No, war is ruinous. To commerce alone could they turn their eyes, to the promotion of a well-organized system for its development; and these views would meet the cordial assent of all classes. The full value of commerce has yet to be brought out; commerce to a state is as essential as agriculture, but much more intimately connected with its greatness. We regard it in no restricted sense, but in its largest, a system of interchange, wherein whatever a man possess or acquire in superabundance he may part with for the benefit and advantage of others, and self-accommodation. There is the commerce of learning and literature, the commerce of much that is good and praiseworthy, the commerce of as much that is evil and damnable.

Commerce we believe is, and will be, the chief

feature of Modern Progress—as a means is it adequate to the end men expect it to insure? It explores otherwise inaccessible regions, infuses a spirit of bounty among its followers, relieves necessities, empties poor-houses, and is altogether a wonderful means; the very bond of brotherhood, the chain of *unification*, and so plausible that a man may be content to consider it as all that is wanting to convert this world into a Paradise.

In the last chapter we remarked that every branch of commerce is indebted for prosperity to a measure of morality. Without some degree of probity the savage state must result, because, if men cannot rely on their fellow-men, the very foundation and root of interchange is cut away. This amount of truthfulness is derived indirectly from religion; it has been inculcated thence, until a habit is formed which man's perception recognises as advantageous, therefore avails himself of to enforce by every means in his power. A result of such observation has been a part acquaintance with the bearings and influences of some self-evident truths. Men have argued correctly enough that as man is inwardly so must he tend towards being outwardly. The conclusion, then, is at hand, if the age were immoral it could not be prosperous. Now, the extent and character of this reciprocity will best show us how far it may be relied on. Italy is the seat of the fine arts: regard, however, the nature of art in that country. The engraver of crucifixes, whilst obtaining a livelihood, conceives himself engaged in a pious work. The artist, or

sculptor, lingers in mute adoration over the subject of his labours, whilst tracing in form, or colours, some saint, angel, or seraphim. Or mark how near are contraries; he darts into an opposite extreme, and embodies on canvass, or in marble, some mythic character; perhaps, however, it is not an opposite, he takes a spiritual being from his own, or an analogue from that of the Pagan spiritual world.

In France the arts are allowed to be essentially aristocratic, objects of taste and decoration, to adorn the salons or the persons of the great form their staple; and, though a country that has passed through many revolutions, these originated, not from any feeling of general injustice weighing on the body of the people, nor from any desire of reducing to one standard all classes, but from an adventurous spirit of emulation, a gambler's hazard, a feeling that might be considered aristocratic rather than democratic; prompting the people to the employment of all their energies in the hope and to the end of reaching the first rank in Society, that its joys, honours, and emoluments might be gained by the shortest possible road. Few approached the goal, the rest were hurled back discontented into the crowd—if fortunate enough to escape the award of their crimes.

England dates her prosperity from the Reformation, when she succeeded in banishing many arbitrary will distinctions from her shores. In a great measure the intellect of her people was emancipated from much darkness and unmeaningness. Each individual feeling himself freed from priestly

restraint, personal responsibility asserted its claims, and men perceived themselves the real arbiters of their own fortunes. The result has been, those arts have been embraced, the consumption of whose products is indefinitely great, and whose demand increases with use and civilization. The resources of nature and of art have been drawn forth and employed; success has answered effort, and this country is now more prosperous than ever it has been. But this by no means assures us that the moral has kept a counterpart step. On the contrary, we have strong reasons for believing that prosperity engenders selfishness and predisposes to ease and moral laxity. A feeling of contentment and satisfaction has been created, and the arrangement and constitution of this present world is considered good enough. Where are there so many perverts to Rome as in this country? Good-natured indifference, latitudinarianism, and ignorance, are the causes. "I do not see that one man's religion is better than another," "I am for every man doing as he pleases," are every-day expressions. A few Tractarian notions about the One Church drop into such soil. The occasions and the trials of life cause them to sprout a little. The Romanist steps in,—"Ours is the true Church, none can dispute our date from St. Peter and St. Paul; there is no salvation out of the Church." Perfectly true; but not as he puts it,—"Better come where you will be secure,"—practical sort of logic, only not true in the direction he indicates. By similar reasoning, however, many have been entrapped.

Hence, prosperity cannot be regarded as an exact standard of national integrity. Modern Progress may establish the means to insure it ; divest it, however, of Christianity, abolish that which alone prevents a man accepting for gains' sake that which may be profitable, but evil in itself and against his conscience, and then see how soon the idol will be worshipped. Let the fountain of all morality be ignored, and the spirit of the world rule, and ardent competition exist ; the sharp man will be the clever one, and the moral man the weak one, in its estimation. We wish there were nothing in the present age whereby to exemplify our remarks ; we would it were so, instead of the age being a practical exemplification of them. The last effort of mankind may seem successful, but Modern Progress will not heal social discrepancies ; it may successfully maintain and build prison-houses, it will never empty them ; it may have kindly tendencies, for it is always blessed to give, it will never awaken general probity of spirit. Integrity and uprightness will not preserve men otherwise than through Him in whom they meet. Let human ingenuity and all the resources man can discover be at his command, let all his faculties be fully developed, he cannot transcend himself ; all that he can effect, and all that he can accomplish, will bear his own image, and the result of the working of the aggregate will be a colossal image of human form, not mild and pleasing, but dreadful in character.

Without Christianity there can be no real progress. It becomes us, therefore, to inquire what the prospects

may be of its universal promulgation. Naturally we look to the systems which express this conviction and are the avowed channels of its extension; among those bearing all the evidences of a complicated organization, the Church of England occupies the foreground. She is preëminent neither on account of wealth nor influence, but better far on account of Christian piety—and this may be considered a remarkable fact, for her system cripples and scandalizes the efforts of her best men, by equally including and protecting the worst and the most worldly—for within it unanimity is impossible, and where concord is absent there can be no combined effort. Thus she defeats her own end. The law was meant for the ungodly, and not for the righteous; and so it is presumable the rubric was intended for the impious, and not for the fervent Christian. But how does it act? If there be a Christian duty beyond, and there are many, the Christian minister's hands are tied. If iniquity be committed within, and we see a great deal, the purer-minded may be offended, but are helpless. Within the author's experience a personal appeal was made to a clergyman to attend a case of typhus fever; the man was most dangerously ill; however willing this clergyman might have been to render assistance, his reply was, The case is not in my parish. The fervour of Christianity will not admit of such ceremony, the good man's hands are tied by laws never intended to tie them, whilst kindred regulations defend worldliness and inefficiency; so that a man may be a Romanist or profane, yet, so long as he keep with-

in their letter, the entire bench of Bishops, and the whole country, and all its proprieties, may securely be set at defiance.

To speak on these matters is painful. Good men require no shelter, and the labourer is always worthy of his hire. When the stipend is always provided beforehand, the burden falls on the people ; and when it is not, the weight is sustained by the pastors. Shall the multitude be sacrificed to the few, or will the few offer themselves for the multitude ? In what quarter then shall we look for the spread of gospel truth ? The Christian force is small, yet who can resist Him who is their Head and their Leader ?

CHAPTER XXVI.

BIBLICAL TESTIMONY RELATIVE TO THE FINAL HISTORY OF MAN—THE DAY OF THE LORD—ITS NATURE AND REVELATIONS IN CONNEXION WITH THE OCCURRENCES OF THE PERIOD—REIGN OF ANTICHRIST — THE LAST DAYS OF THE WORLD PROSPEROUS BUT INIQUITOUS—CONCLUDING REMARKS.

HAVING examined both sides of an all-important question, let us now regard the Bible relative to those announcements which bear upon the final history of man. The persuasion is nowhere favoured in that volume of Old Truths, that the end of the present dispensation will reveal days wherein holiness shall be general. Witnesses to the truth are described as existing, but were all men of one mind this special character would not be required. On the other hand its testimony is, that general iniquity then calls for the direct interference of God; and this wickedness is of no partial kind, no defection ensuing from a previous state of holiness, but the spontaneous issue of the natural heart, despising God's commands, and contemning the offers of His mercy. We cannot conceive such a falling away among men who have had experience of the grace of God in their hearts. Among such there may be slumbering and lukewarmness, and a love of ease,

providing occasion for the enemies of God to slander and deny the influences of the Holy Spirit, still there will not be undisguised enmity against or hatred of God. No warrant is contained in Scripture for the belief that any who have sincerely placed their trust in Jesus ever so far relapsed as to count the blood of the covenant an unholy thing. Many indeed in professing Israel had been taught the efficacy of that blood in Egypt, and had received it, but not to the cleansing of their hearts, for they counted it a light matter, and afterwards perished in open rebellion against God in the wilderness. The true servants of the living God, however, never thus fall away to perdition, though to their shame and grief they sink often into grievous error. But, to ascertain the circumstances of these last times and their character, so that the reader may form his own judgment, is not an easy task, notwithstanding that Scripture is very plain. Momentous events are represented as crowding on each other in rapid succession, but the Bible rivets our attention by the *closure*, which is terrible, and reveals more of the characters of those engaged in this world's drama than all preceding parts put together.

Had a critic to pronounce upon the nature of a play of which he were only permitted to see a portion, he would select the last act. The consummation of the plot, and the character of the final issue, disclose all that he wishes to know, because therein the past is judged, and a new order of things constituted for the future. All that crime can ac-

complish is unmasked and meets with punishment, whilst virtue transcends herself and is nigh her reward.

Could we with proper utterance pronounce it, we might say that He who knows the hearts of men has observed some such rule in His holy word to arrest the attention of His people.

There is much in our intermediate history, perhaps, not dwelt on at all in the Bible. The same necessity does not exist where principles are so accurately observed, as for the clear illustration of the end. The almighty power of God to which there can be no opposition will then alone be prominent; fear may benumb every faculty of man's soul, it will yet be commingled with amazement at an infinite forbearance so contrary to the natural impulses of the human heart, and which in patience for ages suffered a rebellion, that to annihilate required but a word. Divested of every subterfuge, how miserably naked will seem the adamantine fatuity of man! Judgment after judgment, successively more terrible, fall upon humanity in those last days—for the necessity of their severity increases—to bring conviction to the few, and to testify to many that the Lord is still supreme. The apathy of the world seems the numbness of death, but when all eyes are sealed by sloth they shall suddenly be awakened by a day so terrible, and so marked in Scripture narrative, that it is called from its singularity "the day of the Lord." This dread day stands like a solitary beacon in Scripture history, revealing darkness where light would otherwise

have been supposed to exist — deceits where smoothness, iniquity where virtue ; it casts a broad and steady light over much that otherwise would have remained hid. *The day of the Lord* thus has a character of its own which will not permit of our confounding it with any other day. John says, "I was in the spirit on the Lord's day."¹ Can we mistake this Sabbath day for that great day particularized with so much care and solemnity as "*the day of the Lord*." It cannot be ; there is a character about the one not to be found in the other. The day on which all the systems of this world shall be forever arrested, cannot be confounded with that day of rest so familiar to us all. It is not a day eagerly welcomed, and that has long been anticipated, by a reconciled people ready to hail Christ's coming ; it is a day for the Lord. A day of wrath which, whilst telling of its own attributes, speaks volumes of the existing iniquity of man. There could not be *two* such days ; hence, when we read of it in the prophets we cannot mistake it and think that e. g. Isaiah alludes to a day past, whilst Zechariah and Joel allude to a day of the Lord still future. Thus, though there are no dates given in the Bible, unmistakeable characters vastly more striking are given, notifying to him who searches whether things have been fulfilled or not.

"Enter into the rock, and hide thee in the dust, for fear of the Lord, and for the glory of his majesty."

"The lofty looks of man shall be humbled, and

¹ Rev. i. 10.

the haughtiness of men shall be bowed down, and the *Lord alone shall be exalted on that day.*" This is the day—what do we learn concerning it?

"*For the day of the Lord of hosts shall be upon every one that is proud and lofty, and upon every one that is lifted up; and he shall be brought low.*"¹

The seventeenth verse of the same chapter repeats that God alone shall be exalted on that day. It is a day by contrast preëminent, and described in Revelation as "the great day of His wrath." The language is somewhat different, but we recognise the day, nor are surprised at this variation in words: comparing it with the chapter in Isaiah from which we have been quoting, we find abundant reason for its being one of fierce anger. It declares, "And the idols he shall utterly abolish." Idolatry exists, idols of gold and silver are worshipped. This in itself is dreadful. Is this the end of civilization? The turn *that* wrath, therefore, takes, Revelation foretells. All the kings of the earth are collected "to the battle of that *great day of God Almighty.*" Isaiah describes the gathering of multitudes. In vision he beholds them in the act of being mustered. Little will they think of Him by whose decree their teeming hosts are being assembled!

"Howl ye," bursts forth the prophet, "for the day of the Lord is at hand; it shall come as a destruction from the Almighty.

"Therefore shall all hands be faint, and every man's heart shall melt:

¹ Isaiah ii. 10—12.

"And they shall be afraid : pangs and sorrows shall take hold of them ; they shall be in pain as a woman that travaileth ; they shall be amazed one at another ; their faces shall be as flames.

"Behold, the day of the Lord cometh, cruel both with wrath and fierce anger, to lay the land desolate : and he shall destroy the *sinners thereof out of it.*" Has this occurred ?

"For the stars of heaven and the constellations thereof shall not give their light : the sun shall be darkened in his going forth, and the moon shall not cause her light to shine." Have such phenomena ever been witnessed ?

"And I will punish the world for their evil, and the wicked for their iniquity."¹

It is a day of surprise to mankind, and this identifies it with the day announced by Paul—"The day of the Lord so cometh as a thief in the night." "Behold, I come as a thief," are the words of John. Joel cries—

"Alas for the day !
For the day of the Lord is at hand,
And as a destruction from the Almighty shall it come."²

And in the second chapter—

"For the day of the Lord cometh, for it is nigh at hand ;
A day of darkness and of gloominess,
A day of clouds and of thick darkness,
As the morning spread upon the mountains :
A great people and a strong ;
There hath not been ever the like, neither shall be any more after it,
Even to the years of many generations."³

The concluding words on the margin are—"Even to the years of generation and generation," showing

¹ Isaiah xiii. 6—11.

² Joel i. 15.

³ Chap. ii 1, 2.
2 E 2

us that time is not then annihilated, but will endure another dispensation or scriptural age.

This day, then, has no fellow among all the days that have risen on this world. In itself it is peculiar. "Immediately after the tribulation of those days shall the sun be darkened, and the moon shall not give her light, and the stars shall fall from heaven, and the powers of the heavens shall be shaken."¹

Joel declares by the same Spirit, "The sun and the moon shall be dark, and the stars shall withdraw their shining."²

Zechariah pronounces, "And it shall come to pass in that day, that the light shall not be clear nor dark :

"But it shall be one day which shall be known to the Lord, not day nor night: but it shall come to pass, that at evening time it shall be light."³

The transactions *occurring* on that day mark it not less as a beacon in Scripture interpretation, they are deeply momentous, and though interwoven with that crisis in human history when He shall come, "who will bring to light the hidden things of darkness,"⁴ neither they, nor the period of their occurrence, are to be mistaken. One of the events transpiring thereabouts, is the conversion of the Jews—

"And it shall come to pass in that day, that I will seek to destroy all the nations that come against Jerusalem.

"And I will pour upon the house of David, and

¹ Matt. xxiv. 29; Luke xxi. 26.

² Joel ii. 10.

³ Zechariah xiv. 6, 7.

⁴ 1 Cor. iv. 5.

upon the inhabitants of Jerusalem, the spirit of grace and supplication : and they shall look upon me whom they have pierced, and they shall mourn for him as one mourneth for his only son, and shall be in bitterness for him as one that is in bitterness for his firstborn.”¹

Now, this has not happened. The Jews are still scattered over the world ; then, however, they are represented as being in their own country, and the act of conversion proves them to be there *unconverted*. The lowly Jesus they have rejected. Messiah, the anointed King, they will recognise. To some this may seem like humouring them, but it is hard to know what spirit we are of. No man has been ever selected for mercy on account of goodness, but from love. The Jews have resisted ; and have none of the Gentiles ? Theirs has been the misery, and the shame, and the reproach ; and we know not the furnace of affliction through which they have yet to pass before purged thoroughly, and humbled, and made to part with their dross, like molten silver. “And he shall sit as a refiner and purifier of silver : and he shall purify the sons of Levi, and purge them as gold and silver, that they may offer unto the Lord an offering in righteousness.”² God will not be defeated in the purpose of His government, howsoever great man’s iniquity. His sovereign all-sufficiency can alone bring good out of evil, and subdue the stubborn will, and He can make, as it were, iniquity consume its own vitals.

“ And it shall come to pass, that in all the land,

¹ Zechariah xii. 10.

² Malachi iii. 3.

saith the Lord, two parts therein shall be cut off and die, but the third shall be left therein.

“And I will bring the third part through the fire, and will refine them as silver is refined, and will try them as gold is tried: they shall call on my name, and I will hear them: I will say, It is my people: and they shall say, The Lord is my God.”¹

Zechariah, in the 14th chapter, describes more particularly the events and circumstances of that great day.

“Behold, the day of the Lord cometh, and thy spoil shall be divided in the midst of thee.

“For I will gather all nations against Jerusalem to battle;” not merely the Romans but all nations. The siege here mentioned may be distinguished from the one undertaken by Titus, and also from that by the Crusaders. The city seems to be taken at once; there is no time to dig a trench about it; the prophet adds in the same breath, “And the city shall be taken, and the houses rifled, and the women ravished.” But we are positive this is no past siege, because—

“Then shall the Lord go forth and fight against those nations, as when he fought in the day of battle.

“And his feet shall stand in that day upon the mount of Olives.”

Thus from the day itself we are led to consider the features of the times preceding it. It is a period of general warfare. The Jews have exasperated the kingdoms of the earth and their city is to be

¹ Zechariah xiii. 8, 9.

destroyed; to this end all nations are assembled against it. The cause of the war is an unjust one, for the armies of the earth meet the indignation of God. Is there any mention, then, of the nations in particular which shall be before Jerusalem? The prophet says, *all nations*,—he evidently means of the *prophetic world*, not those of China and Australia, but of the Roman world; and we are justified in the assertion, for as the Bible makes no allusion to the extremes of the globe, or to those countries most remote, as *e. g.* America, we can scarcely suppose a departure made in this solitary instance from all precedent, and the armies of those hitherto unmentioned countries to be now included. The military forces, then, of the Roman earth are particularized, and this dominion is at that time divided into ten kingdoms. The state of the world is shown in the 2nd chapter of the book of Daniel. In the 7th chapter there is a full description of the four kingdoms, that are finally to be divided into ten, and now perhaps in process of change. The character of the fourth immediately preceding the last division is very terrible, as we might imagine; for remaining unregenerate and possessed of all the resources of art and science, these, if not employed to set forth the glory of God, can only deepen animosity against Him. It has ten horns—now it is well known that a horn signifies a kingdom; it does so here, as the context proves. Daniel considers the horns; “And, behold, there came up among them another little horn, before whom there were three of the first horns plucked up by the roots:

and, behold, in this horn were eyes like the eyes of a man, and a mouth speaking great things."

Now, this one does not endure long, for "the thrones were cast down, and the Ancient of days did sit, whose garment was white as snow, and the hair of his head like the pure wool : his throne was like the fiery flame, and his wheels as burning fire."¹

"A fiery stream issued and came forth from before him : thousand thousands ministered unto him, and ten thousand times ten thousand stood before him : the judgment was set, and the books were opened.

"I beheld then because of the voice of the great words which the horn spake : I beheld even till the beast was slain, and his body destroyed, and given to the burning flame.

"As concerning the rest of the beasts, they had their dominion taken away : yet their *lives were prolonged for a season and time.*

"I saw in the night visions, and, behold, one like the Son of man came with the clouds of heaven, and came to the Ancient of days, and they brought him near before him.

"And there was given him dominion, and glory, and a kingdom, that all people, nations, and languages should serve him : his dominion is an everlasting dominion which shall not pass away, and his kingdom that which shall not be destroyed." Now as yet this dominion has not been established, it is still future.

Daniel receives a further assurance that the saints

¹ Daniel vii.

of the Most High ultimately shall have the kingdom, but that prior to it these ten kingdoms must be formed out of this fourth kingdom, and that ten kings shall arise—"and another shall rise after them ; and he shall be diverse from the first, and he shall subdue three kings.

"And he shall speak great words against the Most High, and shall wear out the saints of the Most High, and think to change times and laws : and they shall be given into his hand until a time and times and the dividing of time."¹

The armies of these ten kings shall be banded together against Jerusalem, for we cannot fail observing that the period is the end of this dispensation. It is the time when all thrones shall be cast down, and when the Ancient of days shall sit. But who is the lawless one that has prevailed on men to give up their power into his hands ? who is the beast that is slain, whose body is destroyed and given to the burning flame ? Evidently he is a man and a king like the rest, from whom dominion is taken, only more powerful. This indeed is the anti-Christ "who opposeth," as St. Paul tells us, "and exalteth himself above all that is called God, or that is worshipped"²—the wicked one to be destroyed at the Lord's coming ; a person characterized by unrestrained lawlessness. All bad men are more or less lawless, but here is one mentioned, so unmindful of all authority, that he thinks to change Divine appointments, and who accordingly exerts an extraordinary influence, of which he is possessed, for the

¹ Daniel vii. 24, 25.

² Thess. ii. 4.

purpose of changing times and seasons appointed by God, for no other reason, probably, than because they have been so ordained. Hence Paul calls him, in strict accordance with his chief characteristic, the lawless one, *ὁ ἀνόμος*. Isaiah describes this one as uttering blasphemous words: "I will ascend above the heights of the clouds; I will be like the Most High. Yet thou shalt be brought down to hell, to the sides of the pit.

"They that see thee shall narrowly look upon thee, and consider thee, saying, Is this the man that made the earth to tremble, that did shake kingdoms," &c.¹ Previous verses in the chapter, from the 9th to the 14th, give a closer description of this preëminently wicked one—He is spoken of in connexion with Jerusalem and Babylon, and is named elsewhere by Isaiah the Assyrian. For these reasons commentators have considered the portraiture of this proud one to be that of Nebuchadnezzar; in some points their characters resemble, but their ends differ widely—Nebuchadnezzar was subdued by dreadful temporal punishments, and there the Bible leaves him; whilst of Antichrist it is said,

"Hell from beneath is moved for thee to meet thee at thy coming: it stirreth up the dead for thee, even all the chief ones of the earth; it hath raised up from their thrones all the kings of the nations.

"All they shall speak and say unto thee, Art thou also become weak as we? Art thou become like unto us?"²

This Assyrian shall be destroyed in, or near,

¹ Isaiah xiv. 14—16.

² Chap. xiv. 25.

Jerusalem. The tenth chapter, which furnishes a full description of his character and actions, declares this. Moreover we are told that "through the voice of the Lord shall the Assyrian be beaten down, which smote with a rod.

"And in every place where the grounded staff shall pass, which the Lord shall lay upon him, it shall be with tabrets and harps: and in battles of shaking will he fight with it.

"For Tophet is ordained of old; yea, for the king it is prepared; he hath made it deep and large: the pile thereof is fire and much wood; the breath of the Lord, like a stream of brimstone, doth kindle it."¹

Now, naturally one would wish such scenes were over; and, the desire existing, we are tempted perhaps to persuade ourselves they have been fulfilled, and that, as we are in the Christian era, all things will progress well, and that it is monstrous to suppose that a man more wicked than any Pharaoh that ever breathed, has yet to rule the kingdoms of the earth. One would banish such thoughts—nevertheless this Assyrian, whom Isaiah describes as one to be destroyed at the Lord's coming, is so prominent a character, that, both by his nature and the period of his destruction, we perceive his identity with the beast mentioned in Revelation and by Daniel. The force of the word beast, *θηρίον*, as a term of highest reproach when applied to a man, has been weakened by the Bible translators rendering *χῶον* similarly "beast," instead of, living being. The

¹ Chap. xxx. 33.

mistake has occurred so repeatedly that the deep significance of the term, and the peculiar appropriateness of its application, must be lost unless the reader has learned that when the term beast, applied to Antichrist as signifying a person, is always in the singular, whilst living creatures, *ζῷα*, if not in the plural, "beasts," we always find associated with creatures of similar functions.¹

The beast, then, mentioned by Daniel, that is to be destroyed at the session of the Ancient of days, is one with the beast mentioned in the thirteenth chapter of Revelation.

"And I stood upon the sand of the sea, and saw a beast rise up out of the sea, having seven heads and ten horns, and upon *his* horns ten crowns, and upon *his* heads the name of blasphemy." The dominion of Antichrist over the ten kingdoms is at once recognised in this verse. He himself is described as possessing seven heads, signifying perhaps the plenitude of human intelligence. He is born in the Roman period, and is well versed in every science and art which human intellect has discovered. Moreover, the reader will see that the attributes of the four kingdoms are met in him.

"And *the* beast which I saw was like unto a leopard." He has the attractiveness of Grecian polish and refinement. "And his feet were as the feet of a bear, and his mouth as the mouth of a lion: and the dragon gave him his power, and his seat, and great authority.

"And I saw one of his heads as it were wounded

¹ This error is noticed by Bagster.

to death; and his deadly wound was healed: and all the world wondered after the beast."

We cannot clearly comprehend what has caused the wound—it is healed, however, when the world has become entirely dead to the truth, for "all the world wondered after the beast."

"And they worshipped the dragon which gave power unto the beast: and they worshipped the beast, saying, Who is like unto the beast? Who is able to make war with him?" His conquests may partake of the Persian character of brutality which distinguished Cambyses; whilst with his mouth he commands with an authority equal to that of Nebuchadnezzar, whom none might resist. Thus he is worshipped, and he speaks blasphemous things, "And power was given unto him to continue forty and two months," or three years and a half.¹ "And they shall be given into his hand until a time and times and the dividing of a time,"² or three years and a half. "A time, as Mr. Newton observes, meaning a period between festival and festival, as from Pentecost to Pentecost.

It is marvellous how prophecies so plain can be misapprehended; all that is predicated of Antichrist is clear and comprehensible. The time allotted for his triumph will strike the reader as corresponding with the time of our Lord's ministry. Rejected on account of His poverty—*He* prophesied, If another come in my name, him ye will receive. A righteous retribution is indicated finally overtaking the impenitent, who will accept and worship one

¹ Rev. xiii. 5.

² Daniel vii. 25.

"whose coming is after the working of Satan, with all power, and signs, and lying wonders, and with all deceivableness of unrighteousness in them that perish, because they received not the love of the truth, that they might be saved."¹

The beast causes his image to be worshipped, and those who refuse, to be killed.² This image probably is the abomination of desolation alluded to by our Lord ;³ the Jews in the days of Antiochus Epiphanes had beheld similar profanation. An idol will again be set up in the holy place, different also to the reported image of Caligula, for in this last instance life and the power of speech is imparted to it by Satan. It may be objected that civilized man will not be so imposed upon as to worship it. Have such objectors never seen multitudes on their knees during a procession of the host ? Are there not numbers who swear by spirit-rapping ? Could such resist a miracle wrought by Satan ? Did not Nebuchadnezzar command his people to worship a graven image, and did they refuse ? Is not man the same ? Carried away by the pomp and unparalleled magnificence of Antichrist, his bidding will be performed.

Now, there are many who confound this evil one with the Papal system ; but the least attention that can be bestowed upon the matter will prove that the prophetical announcements concerning the beast, refer to a person and not to a system. No concordats will go forth from Rome in his days. The kings of the earth will have become wearied of ecclesiasti-

¹ 2 Thess. ii. 9, 10.

² Rev. xiii. 15.

³ Matt. xxiv. 15.

cal assumption, which, having no real power essentially in itself, will have fallen palsied to the ground, and be no more an authority imposing on every nation within the Roman world. All that is reverential in man at that time will be yielded to Antichrist. Most curious is it to observe how completely the Scriptural disclosures concerning this wonderful person, reveal the state of the world immediately antecedent to that great day of the Lord, when sovereign vengeance shall be executed on the impenitent. We learn that the period will be one of overflowing prosperity, a prosperity in a great measure attributable to the wonderful energy and ability of Antichrist. The Apostle says that he was carried into the wilderness. "And I saw a woman sit upon a scarlet-coloured beast, full of names of blasphemy, having seven heads and ten horns." Is not this the same beast mentioned in the 13th chapter? None can deny it. This beast is sustaining a woman "arrayed in purple and scarlet colour, and decked with gold, and precious stones, and pearls, having a golden cup in her hand full of abominations and filthiness of her fornication."¹

The woman is supposed, with great probability, to represent a system fostered and supported by Antichrist. Romanists talk about Holy Mother Church. An emblem of England is Britannia. This woman is upheld by Antichrist, and as men rise to power by the pressure of the age in which they live, it is not unlikely that he will rise to power through her agency who, from her wealth, is

¹ Rev. xvii. 4.

conceived to mean commerce. His ability and her acceptableness constitute the ground of his popularity. He does not, however, always support the woman; for when the ten horns are again mentioned as having yielded their power to Antichrist in order to make war against the Lamb, it may have been in consideration of his breaking a power whose control may have proved distasteful to their pride, but too great for them to interfere with; whilst he having gained all that he wants out of her, is willing for her to be the holocaust to his greatness and universal dominion.

“These have one mind, and shall give their power and strength unto the beast. These shall make war with the Lamb, and the Lamb shall overcome them, for He is the Lord of lords and King of kings: and they that are with him are called, and chosen, and faithful.

“And He saith unto me, The waters which thou sawest, where the whore sitteth, are peoples, and multitudes, and nations, and tongues.

“And the ten horns which thou sawest upon the beast, these shall hate the whore, and shall make her desolate and naked, and shall eat her flesh, and burn her with fire.

“For God hath put in their hearts to fulfil his will, and to agree, and give their kingdom unto the *beast*, until the words of God shall be fulfilled.

“And the woman which thou sawest *is that great city*, which reigneth over the kings of the earth.”¹

The woman represents *the city*, or that which con-

¹ Rev. xvii. 13—18.

stitutes its greatness, and the people of God are bid to come out of her. She is rich and wealthy, and over her the merchants of the earth mourn. Her riches and delicacies have caused the kings of the earth to commit fornication with her. All nations are drunken with the prosperity she has occasioned. Her centre is at Babylon, and of those things which made her esteemed,—“the fruits that thy soul lusted after are departed from thee, and all things which were dainty and goodly are departed from thee, and thou shalt find them no more at all.”¹ Then it is that “the merchants of these things, which were made rich by her, shall stand afar off for the fear of her torment, weeping and wailing,

“And saying, Alas, alas that great city, that was clothed in fine linen, and purple, and scarlet, and decked with gold, and precious stones, and pearls !

“For in one hour so great riches is come to nought. And every shipmaster, and all the company in ships, and sailors, and as many as trade by sea, stood afar off,

“And cried when they saw the smoke of her burning, saying, What city is like unto this great city !

“And they cast dust on their heads, and cried, weeping and wailing, saying, Alas, alas that great city, wherein were made rich all that had ships in the sea by reason of her costliness ! for in one hour is she made desolate.”

Great must have been her iniquity, for the next verse breaks out in quick and sudden strains, “Re-

¹ Rev. xviii. 14.

joice over her, thou heaven, and ye holy apostles and prophets; for God hath avenged you on her."¹

The final destruction of this city is then recorded. She has been a great deceiver of nations. Can we doubt what deceived, or the system which raised her to greatness? "for thy merchants were the great men of the earth; for by thy sorceries were all nations deceived."

Now the apostle John was not alluding to the Babylon of past ages, but to *Babylon future*, to be destroyed at the second advent of our Lord in the days of Antichrist. The position of Rome precludes the possibility of her possessing so many ships. London resembles the picture much more closely. Still the Scriptures place Babylon in the East, and there is nothing improbable in the belief, even in the present aspect of affairs, that there will be yet a regeneration throughout its entire extent, when its ancient cities shall be developed and rise to more than pristine importance, with a rapidity commensurate with modern resources. The city of New Orleans, which is ninety miles up the Mississippi, has attained its greatness almost within the memory of many; the traffic on its river is more like that of the Thames, than of a city not much older than the lifetime of a man. Besides this town, we have the examples of New York, San Francisco, and many others, not including those of our Australian possessions. Babylon, moreover, has never been so entirely swept with the besom of destruction as some well-known writers on prophecy have repre-

¹ Rev. xviii.

sented. It has declined like other Eastern cities. It must have been of some importance in the days of Alexander the Great, since he would have made it the centre of his kingdom. It is at the present moment a considerable city, possessing a bishop and yielding a revenue to the Sultan. Where, then, there exist so great natural advantages as climate, soil, and position on so fine a river as the Euphrates, it is very possible we may yet see in these days its importance rightly estimated and the commencement of its rise. A line of traffic might be opened directly between it and India and the chief cities of Europe, by Vienna, Paris, London, the Danube, and the South-eastern shores of the Black Sea. It has been said that £250,000,000 have been expended by the three great belligerent powers during this last war, and much of it has been expended in that direction. Should the allied armies take the direction of Kars, it is nearly certain that the Euphratean regions will be opened out. However, we shall leave these speculations. Revelation represents the consummation of iniquity occurring in Babylon, and we have supposed the woman who systematizes it to signify commerce. If this be so, it corresponds with a prophecy by Zechariah, of an ephah being borne by two women, to build it an house in the land of Shinar, where it is established, "and set there upon her own base."¹

Now, an ephah is simply a measure; but this ephah the prophet sees contains a woman, which, Mr. Newton rightly thinks, as it appears to us,

¹ Zechariah v. 11.

signifies commerce systematized. Zechariah describes her as sitting in the midst of the ephah, from whence has been raised a talent of lead; the Angel tells him "this is wickedness; and he cast it into the midst of the ephah; and he cast the weight of lead upon the mouth thereof."—Thus freighted, it is transported to Babylon, where, probably, an explanation given in a preceding verse, "This is their resemblance through all the earth," may be applied to show the general sway of the idol. Be this as it may, we do not mean to assert that there is anything essentially evil in commerce. This would be to make Scripture contradict itself. We are repeatedly told to be diligent in business, to labour with our hands, and to be fervent in spirit, serving the Lord. Everything the righteous man under such an influence touches and handles he will sanctify. "A just weight and balance are the Lord's." We believe that commerce is good in itself, but if the spirit of truth, equity, and religion be not in the counting-house, and all things done as in the sight of God, this same commerce, which is the basis of Modern Progress, will prove the last fondly cherished idol of mankind; and as its promises are greater so will self-deception be profounder. A man may do many things right and prosperous for himself; but if there be no higher motive, no deeper spring in the heart, he is attempting to carve out a remedy for himself, or to provide for all the wants of his soul in every respect like the ancient Greeks, whom we have regarded, in the promptings of their majestic intellects, searching diligently after the good,

and the just, and the truthful. There is this balance, however, against him,—with his opportunities he is tenfold more of an idolater. The failure of modern days consequently will be incomparably greater; the flood of prosperity streaming upon men, all sense of the future will be swept away, and everything prosperous be deemed good. Could a greater calamity be conceived? The corrupt, unsanctified heart, seeing things through the medium of its own light, and withheld by no scruples of conscience, will cease from troubling itself about the true nature of things. All virtue will be confounded with all luxury, and if an evil end has to be attained at the expense of truth, what of that? What is truth? will be the scornful question. No two men agree about it. Why should we trouble ourselves with that which can neither be found nor realized? The excuse may be valid if man indeed be constituted thus morally incapable; but it is a fallacy that has been well exposed.

“Jesus said unto them, If ye were blind, ye should have no sin: but now ye say, We see; therefore your sin remaineth.” They did see, but would not perceive—they knew, but would not acknowledge. The increased resources, then, of the last days opened to selfish hearts will make them more unmindful of Him by whom all things consist, and who is the very fountain of truth. This latitudinarianism will assimilate men of diverse notions, and cause them for the time to lose sight of minor differences. Then appears that wicked one, whose readiness and experience of iniquity will enable him to show them

that for their interests all should coalesce, and no longer heed verbal differences ; for that, in reality, the Socinian, the Jew, and the Mohammaden, worshipping one God and believing Jesus to be a prophet, are one in faith. He may show the Deist and the Infidel that the God of nature, and the God of self, and the God of the world, are one—that men differ in words, though not essentially. Thus may he classify all varieties of deceits beneath their common principle of evil, which self-interest regards as light, and he who moulds it to his purposes as the greatest revealer and expounder of truth the world has ever beheld. His great power being equal to the weight of his words, men will yield themselves up unreservedly to the sway of his seeming wisdom. Then shall “the kings of the earth set themselves, and the rulers take counsel together, against the Lord and against his anointed, saying, Let us break their bands asunder, and cast away their cords from us.”

All evil will be confederated, and the last acts of folly be the greatest ; so will it happen that “the blood of prophets, and of saints, and of all that were slain upon the earth,” who have suffered from the persecution of every species and all kinds of iniquity, will be found in Babylon.

Now, we know there are some who consider that the mystery of iniquity will not work as we have described, but contrariwise be checked by an outpouring of the Holy Spirit as at Pentecost. If it be so, men will be ready to welcome Christ at his advent. This is contrary to his own words,

"As the days of Noe were, so shall also the coming of the Son of man be. It has also been considered that men are kept purposely in the dark respecting the coming of Christ, since certain passages represent that period as close at hand, whilst others show with equal force that it is far distant. Now, this applies to those who seek "*when*," instead of inquiring what, will be "the signs of the times."—True, our Lord, after giving the signs that shall be noticed at his coming, declares, "This generation shall not pass till all these things shall be fulfilled." And whilst talking about the same generation, he says, there shall be wars and rumours of wars, but the end is not yet. There is no contradiction, however, for the word generation means age, this historical age or dispensation, *ἡ γενεὰ αὐτῆς*, as much as, the lifetime of a man, and from the context it is evident ought so to have been construed. Are we not to endeavour, then, to ascertain the signs of the times, and what the Scriptures say concerning them. "O ye hypocrites, ye can discern the face of the sky; but can ye not discern the signs of the times?" Thus the objection that men are not to look for that coming falls to the ground.

Men indeed may object to hold Millennial notions; let them, however, consider what the Bible tells concerning increasing evil, lest they regard all that is prosperous for all that is virtuous, and bless iniquity in the name of God, and solemnly pronounce it holy. It is no light matter to have the eyes of one's understanding partially opened, for if in the last days the Church be lukewarm, should

not the Christian be thankful that he is so far forewarned as to be enabled to pray against a besetting sin. Nor can it be safe for any to look forward to a constantly opening future of prosperity as inevitable, when the horizon is covered with clouds and thick darkness. The first breath of adversity would damp their ardour and overwhelm them; and, seemingly for this reason, our Lord thought it right to warn His disciples when buoyant with anticipations of His coming kingdom—"But these things have I told you, that when the time shall come, ye may remember that I told you of them."¹ Is He not our instructor still? However, when it is objected that Millennial notions vulgarize the truth, by rendering men unduly familiar with sacred things, we believe it is because they are misunderstood. What does the Bible say of the personal reign of our Saviour?

"Praise our God, all ye his servants, and ye that fear him, both small and great." "And I heard as it were the voice of a great multitude, and as the voice of many waters, and as the voice of mighty thunderings, saying, Alleluia: for the Lord God omnipotent reigneth."

Do these words encourage undue familiarity? Whilst knowing that Christ is our elder brother, do

¹ John xvi. It has been alleged against those who study the prophetical Scriptures, that they neglect the simple preaching of the Gospel, and allow themselves to be wholly absorbed by the word of prophecy. It is a serious charge;—man has received no commission to unfold prophecy, but to preach Christ crucified, he has. Do not those, however, who make the objection despise the word of prophecy? What Christians should consider is whether both faults may not be avoided.

we forget who He is ? The Creator of worlds and of man. When He assumed human nature, did He relinquish one sovereign right ? Far otherwise ! When He became manifest in the flesh, did He become merely flesh ? That were impossible—He took that nature into His own, and made man's cause His own, thus including within His sovereign care all that trust in Him. Is there anything vulgar in such a belief, or that when the mystery of iniquity shall be complete, He shall assume His sovereign power and crush it with a powerful hand ? Is the notion that the first exercise of sovereign rule on the earth shall be to cast that old serpent, which is Satan, into the bottomless pit, incompatible with propriety of thought ? It is not. Direct temptation removed, man, though still evil, will be brought into subjection to the will of God through the Spirit's operation, and all shall know Him from the least to the greatest. Then shall everything be consecrated to His glory ; and there shall be written, even upon the bells of the horses, “ Holiness unto the Lord.” Nevertheless this state is but prefatory to one more perfect—it will show itself defective, and finally, the almighty power of God sweeping away every vestige of opposition, He shall be all in all in eternity, and all His creatures will be complete in Him.

We look not, then, for the restoration of our nature to man, but unto Him who alone can heal and restore. The subject of this work has been the consideration of discrepancies that are traceable to a naturally diseased state. Their fountain we have exposed lying deep down in self-idolatry. Many

natural forms of cure have been proposed by men ; but they have ever been waters bitter in themselves, and drawn from streams issuing from the same source, more distant or nearer, and re-cast into the original fountain. Can we expect them to be restorative ? Not for a moment. Now, this self-idolatry, or this bitter, is necessarily attached to all our efforts, and we who set out by professing to show the way to happiness by exposing the disease from its symptoms, and afterwards indicating what is adapted for the cure, may have cast some of our own conceits into the healing cup, and so have marred its good effects. Finally, however, before leaving the reader, we wish to redeem our promise. We are all sick and unhealthy ; the stock is bad. We know that to be well is to be happy. Beware then, in taking what is prescribed for your benefit, that you allow of no intervention. Beware of this firstly in what you cherish most, your sacred ordinances. Beware of it in what you hate. Beware of it where you are sure you have least ground for suspicion. Beware of it throughout your life. Beware of it when you die. Let nought come between your soul and it, if you would be happy. Go, then, and be healed. Believe and be restored. "Behold the Lamb of God that taketh away the sin of the world."

THE END.



JOHN CHILDS AND SON, BUNGAY.





